

UNIVERSAL  
LIBRARY

**OU\_172330**

UNIVERSAL  
LIBRARY









Catalogue  
OF THE  
Arabic and Persian Manuscripts  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

VOLUME XXIII  
(ARABIC MSS.)

POETRY AND ELEGANT PROSE

*Prepared by*

MAULAVI MUINUDDIN NADWI  
*Principal, Madrasah Islamiah Shamsulhoda, Patna*

PRINTED FOR THE GOVERNMENT OF BIHAR  
BY THE BAPTIST MISSION PRESS, CALCUTTA

AND

PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,  
BIHAR, PATNA

1939

**CALCUTTA :**  
**BAPTIST MISSION PRESS.**

# P R E F A C E



THIS volume of the Catalogue of the Arabic and Persian MSS. of the Oriental Public Library, Bankipur [the XXIIIrd of the series], contains notices of 139 MSS. (Nos. 2504-2642), relating to Poetry and Elegant Prose (sub-divided into the six groups of Poetry, Anthologies, Elegant Prose, Letters, Miscellanies, and Fables and Tales), a branch of Arabic Literature in which the O.P. Library is well represented.

It is the work of Maulavi Muinuddin Nadwi, an ex-Cataloguer of the Library, and it will be found that the high standard of scholarship reached in other volumes of the work has been successfully maintained in the present one also. The compiler is now associated with another Government Institution. The work of final revision and reading through the proofs which necessarily involved a re-examination of the MSS. and comparison of the quotations in the notices with the original texts, was therefore undertaken by Maulavi Masud Alam Nadwi, the present Cataloguer, and this accounts for the extra time and labour spent on the preparation of this volume. In this responsible work, the valuable assistance of Dr. A. Ahmad, Ph.D. (Leipzig), once the veteran Cataloguer of this Library and till lately the head of the Arabic and Persian Department of the Patna University, has always been available, though he has for some years now been living in retirement.

Among the old and rare MSS. catalogued in this volume, the following deserve special mention:—

- No. 2504/1. An old and valuable copy of An-Nahhâs' commentary on *Al-Mu'allagât As-Sab'*, probably of 6th century A.H.
- No. 2507. A very fine and valuable copy of *Dîwân-i-'Alî*, compiled by Ar-Râwandî, dated A.H. 858=A.D. 1454.
- No. 2524. A rare and fairly old copy of *Al-Qaṣīdat Al-Kḥamar-Tāshīyah*, dated A.H. 989=A.D. 1581.
- No. 2529. A splendid and exceedingly valuable copy of Al-Bûṣīrî's *Qaṣīdat al-Burdah*. It was presented by 'Abdalqâdir bin Muḥammad Ibn Zuhairah al-Ḥanbalî al-Makkî to Sulṭân Bâyezîd II (A.H. 886-918=A.D. 1481-1512). The MS., written in small Raiḥân and large Ṣulṣ, is artistically illuminated.

- No. 2530. Another valuable and fine copy of *Qaṣīdat al-Burdah*, transcribed by Muḥammad Amīn bin Dānīshmand as-Sultānī, a calligrapher of some repute, dated A.H. 891=A.D. 1486.
- No. 2534. An old and unique copy of Az-Zarkashī's commentary on *Qaṣīdat al-Burdah*, dated A.H. 856=A.D. 1452.
- No. 2543. A very rare copy of an abridgement of Ibn Nubātah's *Sūq ar-Raqīq*, dated A.H. 1006=A.D. 1597.
- No. 2566. A very old copy of At-Tabrīzī's commentary on *Al-Ḥamāsah*, dated A.H. 678=A.D. 1279.
- No. 2571. A very old copy of *Marāṭi' al-Gizlān fī Waṣf al-Ḥisān min al-Gilmān* by Shamsaddīn an-Nawājī ash-Shāfi'ī (d. A.H. 859=A.D. 1455). The MS. is dated A.H. 887=A.D. 1482. It was therefore transcribed after twenty-eight years of the author's death.
- No. 2573. A very rare or probably the unique copy of *Nūr al-Azhār* by Sulaimān bin 'Āmir bin Rāshīl bin Abī'l-Ḥaqīr at-Tarawī al-'Aqarī.
- No. 2574. A very fine and old copy of *Nahj al-Balaḡah*, dated A.H. 868=A.D. 1463.
- No. 2581. A fine and old copy of Al-Ḥarīrī's *Maqāmāt*, dated A.H. 630=A.D. 1232.
- No. 2583. An illustrated copy of *Maqāmāt*, written in elegant Arabian Naskḥ within double red-ruled borders; with forty-two quaint miniatures.
- No. 2594. A valuable copy of *Nasīm aṣ-Ṣabā* by Badraddīn Abū-Zāhir ad-Dimashqī ash-Shāfi'ī (d. A.H. 779=A.D. 1377). The MS. was transcribed in A.H. 765=A.D. 1363 within the author's lifetime by his son Ṭāhir.

PATNA,  
November 13, 1938.

S. C. SARKAR,  
[M.A., D.Phil. (Oxon.)],  
Principal, Patna College.

# TABLE OF CONTENTS



Nos.					PAGES
2504-2562	Poetry ..	..	..	..	1-68
2563-2573	Anthologies ..	..	..	..	68-82
2574-2598	Elegant Prose ..	..	..	..	82-110
2599-2602	Letters ..	..	..	..	110-114
2603-2634	Miscellanies ..	..	..	..	114-142
2635-2642	Fables and Tales ..	..	..	..	143-151



# ARABIC MANUSCRIPTS.

---

## POETRY AND ELEGANT PROSE.

---

### POETRY.

---

No. 2504.

fol. 145 ; lines 23 ; size  $9\frac{1}{4} \times 6$  ;  $8\frac{1}{4} \times 5$ .

(Two separate works bound together.)

fol. 1-120.

I.

شرح المعلقات السبع

### SHARḤ AL-MU'ALLAQÂT AS-SAB'.

An old and valuable copy of a commentary on the famous *Al Mu'allaqât As Sab'* or strung together poems of the temple of Mecca, composed by the seven pre-Islamic poets mentioned below. By Abû Ja'far Aḥmad bin Muḥammad bin Ismâ'il, better known as An-Naḥḥâs *أبر جعفر احمد بن محمد بن اسماعيل الشهير بالنحاس* a great grammarian of Egypt. He wrote, besides the present work, a commentary on the Qurân ; a treatise on the grammatical analysis of the Qurân ; a treatise on philology ; a commentary on the verses given as examples by Sibawaih in his grammar ; a commentary on the famous ten poems called *Al-Mu'allaqât al-'Ashr* ; a work on grammar entitled *At-Tuffâḥah* ; and a work containing lives of the poets entitled *Ṭabaqât ash-Shu'arâ'*. He died on the 5th Du'l-Ḥijjah, A.H. 338=A.D. 949. See Ibn Khallikân (De Slane's translation), vol. i, p. 81 ; Mir'ât al-Janân, fol. 27<sup>b</sup> ; Husn al-Muḥâḍarah, fol. 139<sup>b</sup> ; Dustûr al-I'lâm, fol. 143<sup>b</sup> ; Buḡyat al-Wu'ât, fol. 122<sup>a</sup> ; Brock., vol. i, p. 132.

Beginning :—

قال ابو جعفر احمد بن محمد بن اسمعيل النحوى المعروف  
بابن النحاس ..... الذى جرى عليه امر اكثر اهل اللغة الاكثر فى  
تفسير غريب الشعر و اغفال لطيف ما فيه من النحو الخ \*

The seven poets and their seven poems are in the following  
order :—

1. Imru'ulqais, fol. 1<sup>b</sup>.
2. Ṭarafah, fol. 21<sup>b</sup>.
3. Zuhair, fol. 37<sup>a</sup>.
4. Labid, fol. 46<sup>b</sup>.
5. 'Antarah, fol. 68<sup>b</sup>.
6. Al-Hāriṣ, fol. 87<sup>b</sup>.
7. 'Amr bin Kulṣūm, fol. 106<sup>a</sup>.

For other copies of the commentary see Br. Mus. Suppl., No. 1028 ; Berlin, 997 ; Escur., No. 407 ; Leyden, No. 557 ; Cairo, vol. iv, p. 274 ; Nūr 'Uṣmāniyah, No. 4055 ; Ḥūr Lailā, No. 370 ; Kūprilī-zādah, No. 1328 ; Rāmpūr, p. 598.

The commentary of An-Naḥḥās on the *Mu'allaqah* of Ṭarafah was published by Reiske, Leyden, 1742, and upon the *Mu'allaqah* of Imru'ulqais by Frenkel, Halle, 1876.

The text of *Al-Mu'allaqāt as-Sab'* was edited and published by F. A. Arnold, Leipzig, 1850. Since then it has been frequently printed in India and Egypt.

fol. 121-145.

II.

ديوان الخنساء

## DÎWÂN AL-KHANSÂ'.

An old copy of the *Diwân of Al-Khansâ'*, with a commentary by Abû Yûsuf Ya'qûb bin Ishâq, better known as Ibn as-Sikkîṭ يوسف يعقوب بن اسحاق الشهير بابن السكيت .

Beginning :—

قالت الخنساء و هى تماضر بنت عمرو بن الشريد ابن ابي رياح

..... ترثى صخر اخاها :—



يا عين مالك لا تبكين تسكبا \* اذا راب دهر و كان الدهر ريبا  
قال الاصمعي اذا كان مصدر العمل فهو مفتوح نحو التسكار و الترداد  
و التكرار الخ \*

Al-Khansâ', a poetess of great talent and repute, lived in the time of the Prophet. Her Diwân, consisting of elegies on her two brothers, Mu'âwiyah and Sakhr, has been published under the title of *Anis al-Julasâ' Fi Diwân al-Khansâ'* in Beirût, 1888.

The commentator, Ibn as-Sikkit, one of the most eminent Arab lexicographers, was put to death by Al-Mutawakkil (A.H. 232-247 = A.D. 846-861), A.H. 243 = A.D. 857 or A.H. 244 = A.D. 858. See Ibn Khallikân (De Slane's translation), vol. iv, p. 293; Buġyat al-Wu'ât, fol. 335<sup>a</sup>; Dustûr al-I'lâm, fol. 67<sup>b</sup>; Mir'ât al-Janân, fol. 160<sup>a</sup>; Nuzhat al-Alibbâ', fol. 88<sup>a</sup>; Brock., vol. i, p. 117.

For other copies see Berlin, No. 7482, and Cairo, vol. iv, p. 245.

Written in old Arabian Naskh. Slightly worm-eaten and water-stained.

The correct order of the folios should be 1-66, 73, 68-71, 67, 72, 74-145.

Not dated; apparently 6th century A.H.

Seals of Sulaimânjâh (A.H. 1243-1253 = A.D. 1827-1837), Amjad 'Alî Shâh (A.H. 1258-1263 = A.D. 1842-1847) and Wâjid 'Alî Shâh (A.H. 1263-1273 = A.D. 1847-1856), rulers of Audh, are found on the title-page as well as at the end.

This valuable copy in A.H. 1869 came into possession of Muẓaffar Hussain, son of Maṣîḥ-ad Dawlah (see No. 2499<sup>b</sup>/1).

### No. 2505.

fol. 105; lines 17; size  $7\frac{3}{4} \times 5\frac{1}{4}$ ;  $6 \times 3$ .

(Two separate works bound together.)

fol. 1-14.

I.

[رسالة فى البلاغة و البديع]

[RISÂLAH FI'L-BALÂĠAT WA'L-BADÎ'.]

An anonymous treatise on rhetoric and poetical figures, based on Al-Muṭarrizî's introduction to the commentary on Al-Ḥarîrî's *Maqâmât* (No. 2585 below).

Beginning :—

الحمد لله الذى رفع مقامات الادباء و نصب رايات النجباء فحمدوه  
على جميع آلائه ..... و بعد فقد قال الامام العالم العلامة ابو الفتح  
ناصر ابن عبد السيد المطرزي الخوارزمي اللغوي الاديب الذكوى فى  
اثناء خطبة شرحه للمقامات العزيرية الن \*

No other copy of the treatise is known.

fol. 15-105.

II.

شرح المعلقات السبع

## SHARḤ AL-MU'ALLAQĀT AS-SAB'.

A commentary on the seven *Mu'allaqahs* (see No. 2504/a above),  
by Al-Qāḍī Abū 'Abdallāh al-Ḥusain bin Aḥmad bin al-Ḥusain  
az-Zawzanī الزونى بن احمد بن الحسين الزونى.

Beginning :—

الحمد لله رب العالمين و الصلوة على محمد و آله اجمعين قال  
الامام القاضى السيد ابو عبد الله الزونى رحمه الله هذا شرح القصائد  
السبع امليته على حسب اليجاز و الاختصار و على حسب ما اقتُرح  
مستعينا بالله على اتمامه الن \*

Az-Zawzanī, a great scholar, deeply versed in grammar, lexicography and several other branches of Arabic literature, died in  
A.H. 486=A.D. 1093. See *Buḡyat al-Wu'āt*, fol. 183<sup>b</sup>; *Dustūr al-I'lām*, fol. 58<sup>b</sup>; Brock., vol. i, p. 288.

The poems are in the following order: Imru'ulqais, fol. 15<sup>b</sup>; Tarafah, fol. 38<sup>a</sup>; Zuhair, fol. 53<sup>b</sup>; Labid, fol. 63<sup>b</sup>; 'Amr bin Kulḡum, fol. 79<sup>a</sup>; 'Antarah, fol. 87<sup>b</sup>; Al-Ḥāriṣ, fol. 97<sup>a</sup>.

For other copies see Br. Mus., p. 257; Br. Mus. Suppl., No. 1029; Escur., No. 408; Leyden, No. 560; Gotha, No. 2191; Cairo, vol. iv, p. 274; Nūr 'Usmāniyah, No. 4056; Ayā Sūfiyah, No. 4118; Ḥamīdiyyah, No. 1163.

The work has been printed in Tīhrān, A.H. 1286. For other editions see *Iktifā' al-Qunū'*, p. 26; Cairo, vol. iv, p. 274.

Written in Indian Nasta'liq, with the headings in red. Fol. 14<sup>b</sup> is blank.

Dated A.H. 1229 = A.D. 1814.

### No. 2506.

fol. 13 ; lines 5 ; size 10½ × 8 ; 6 × 4.

لامية العرب

### LÂMIYAT AL-'ARAB.

A beautiful copy of a MS. containing the well-known poem of Ash-Shanfarâ, called *Lâmiyat al-'Arab*.

The poem begins thus :—

اقيمو بنى امى صدر مطيكم \* فانى الى قوم سواكم لاميل

Cf. Hâj. Khal., vol. v, p. 295.

Ash-Shanfarâ, whose proper name is Šābit bin Aws al-Azdî, belonged to the tribe of Banî Azd, and flourished in Yemen before the birth of the Prophet.

For other copies see Berlin, Nos. 7467-7473 ; Br. Mus., p. 176 ; Br. Mus. Suppl., No. 1214, ii ; India Office, No. 954.

The poem has been translated into English verse by G. Hughes, 1896.

For printed editions of the text of the poem and its commentaries see *Iktifâ'al-Qunû'*, p. 35.

Foll. 2<sup>a</sup>-13 contains a treatise called *Al-Waṣīyat* on moral advice from 'Alī to his son Ḥusain, written by the same scribe between the spaces of each two lines of the poem. Begins thus : اوصى امير المؤمنين and ends thus : تمت الوصية.

The colophon reads thus :—

مشقه [ غقه sic ] العبد الاقل المحتاج الى الله تعالى عبد الباقي  
التبريزى حامداً لله تعالى ومصلياً على نبيه ومسلماً كثيراً سنة تسع و الف -  
فقله العبد الآثم محمد تقى بن حاجى عبد الله رحمه الله فى سنة مائة  
و ثلث و ثلثين بعد الالف من الهجرة \*

According to the above colophon, the MS. was transcribed from a copy written by 'Abdalbâqî at-Tabrizî in A.H. 1009=A.D. 1600.

A very fine copy. Each page contains only two lines of the poem, with three lines of the moral precepts of 'Alî between them, the former written in excellent large *Ṣulṣ*, the latter in the *Naskh* character with all the vowel-points.

Dated A.H. 1133=A.D. 1721.

Scribe: محمد تقى بن حاجى عبد الله.

The title-page contains a seal and signature of Ġulâm Ḥusain Khân, Superintendent of the office of Nawwâb Mahâbatjang, dated A.H. 1155=A.H. 1742. This Mahâbatjang served as a Fawjdâr of Râjinaḥal under Shujâ'addîn, the son-in-law of Nawwâb Murshid Qulî Ja'far Khân, Ṣûbadâr of Bengal. After the death of Shujâ'addîn and the accession of his son, Nawwâb Sarfarâz Khân, to the government of Bengal, Mahâbatjang overthrew the Nawwâb in an action, in which the latter was slain, A.H. 1153=A.D. 1740, and usurped the government. He ruled sixteen years over the three provinces of Bengal, Bihar and Orissa, and died on the 9th Rajab, A.H. 1169=A.D. 1756. See Beale's Oriental Biographical Dictionary, p. 47.

The MS. was presented to the library by Sayyid Ṣafdar Nawwâb of Patna City (on the 17th July, 1906).

No. 2507.

fol. 145; lines 12; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

انوار العقول من اشعار وصى الرسول

## ANWÂR AL-'UQÛL MIN AṢḤ'ÂR WAṢĪ AR-RASÛL.

'The Dîwân of 'Alî bin Abî Tâlib (d. A.H. 40=A.D. 660), the son-in-law of the Prophet, compiled and arranged in alphabetical order by Qutbaddîn Abu'l Ḥusain Sa'id bin Hibatallâh bin al-Ḥasan ar-Râwandî قطب الدين ابو الحسين سعيد بن هبة الله بن الحسن الراوندى, a Shî'ah scholar of considerable repute. He wrote about thirty books, including a commentary on the Qurân entitled *Khulâṣat at-Tufâsîr*, a commentary on the *Nahj al-Balâghah* of Aṣḥ-Ṣharîf ar-Raḍî (d. A.H. 406=A.D. 1015), entitled *Minhâj al-Barâ'ah*, and a

commentary on the *Nihāyat al-Aḥkām* of Aṭ-Ṭūsī (d. A.H. 460=A.D. 1068), entitled *Al-Muḡnī*. He died in A.H. 573=A.D. 1177. See *Muntah'l-Maḡāl*, fol. 100<sup>a</sup>, and *Kashf al-Ḥujub*, foll. 20<sup>b</sup> and 56<sup>b</sup>.

The preface begins thus:—

الحمد لله الذي دانت لعزته الجبابرة و تضععت درون عظمته

الأكاسرة الغم \*

The compiler tells us in the preface that in preparing the present *Diwān* he consulted a large number of books, including Imām Abu'l-Ḥasan 'Alī bin Aḥmad al-Fanjukirdī's book entitled *Salwat ash-Shi'ah*, which contains about two hundred couplets of 'Alī bin Abī Ṭālib. He states further that he cannot state definitely that the whole *Diwān* is the production of 'Alī, for the poems of the *Diwān* are collected from all sorts of books, reliable and unreliable.

The *Diwān* begins thus:—

الناس من جهة التمثال اكفاء \* ابوهم آدم و الام حواء

For other copies see Berlin, No. 7508; Paris, No. 3082; Br. Mus. Suppl., No. 1224, ii; Yenî, No. 952; Ayâ Şûfiyah, Nos. 3937-42; Nûr 'Uṣmāniyah, No. 3858; Cairo, vol. iv, p. 249; Râmpûr, p. 588; Āsafiyah, p. 704; Bûhâr, Nos. 426-7. See also Brock., vol. i, p. 43, and Hâj. Khal., vol. iii, p. 297.

The *Diwān* has been edited and published by G. Kuypers, Leyden, 1745. Since then it has been frequently printed, viz., at Bûlâq, A.H. 1251; in Cairo, A.H. 1276 and 1311; and in Bombay, A.D. 1883.

A very fine and valuable copy. Written in beautiful Naskh, within gold, black and blue ruled borders; with an illuminated title-page and a double page decorated 'Unwân. The headings are sketched in black and filled with gold.

The correct order of the folios should be 1, 10, 2-9, 11-107, 117, 109-116, 108, 118-145.

Dated A.H. 858=A.D. 1454.

Scribe: زين الدين بن محمد الكاتب.

The title-page and a fly-leaf at the beginning contain seals of several former owners of the MS., including Muḥammad Qulī Quṭb Shâh (A.H. 989-1020=A.D. 1581-1611), the ruler of Golconda, and Aurangzib 'Ālamgîr (A.H. 1069-1118=A.D. 1659-1707), the Mughal emperor of Delhi.

## No. 2508.

foll. 21 ; lines 4 ; size  $15\frac{1}{2} \times 10$  ;  $7\frac{1}{2} \times 4$ .

[ حلية النبي ]

## [ḤILYAT AN-NABÎ.]

A versified tract containing a description of the personal features of the Prophet, with an interlinear Persian version.

In the following colophon the work is ascribed to 'Alī, the fourth Caliph :—

تمام شد حلیۀ مبارک حضرت محمد رسول الله صلى الله عليه وسلم  
من تصنیف حضرت علي كرم الله وجهه \*

Beginning :—

قرن الملاحه حسنه \* و الحسن صار قرينه

At the end of each stanza the following line recurs as a burden :—

صلى عليه هذا \*

Written on thick cardboard in elegant, large and fully vocalised *Sulṣ*, within illuminated borders. The interlinear Persian version is written in Nasta'liq, in red.

Not dated ; probably 18th century.

## No. 2509.

foll. 109 ; lines 19 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

ديوان ابن ابي ربيعة

## DÎWÂN IBN ABÎ RABÎ'AH.

The *Dîwân* of Abu'l-Khaṭṭâb 'Umar bin 'Abdallâh Ibn Abî-Rabî'at al-Makhzûmî ربيعة المخزومي ابو الخطاب عمر بن عبد الله ابن ابي ربيعة, with a preface containing a short biographical sketch of the poet.

Beginning :—

زعم الهيثم بن عدي قال اخبرنا ابن العسل عن عكرمة قال كنا عند  
ابن عباس فجاءه عمر ابن ابي ربيعة فقال ابن عباس يا ابن اخي

انشدنى فانشدته قوله أمن آل نعم انت غاد فمبكر حتى اتى على آخرها  
قال فاعادها عليه ابن عباس فقيل له يا ابن عباس اكننت رويتها قبل اليوم  
قال لا اله

Ibn Abi Rabī'ah was born on the night in which 'Umar bin al-Khaṭṭāb, the second Caliph, was murdered, viz., the eve of Wednesday, the 25th of Du'l-Hijjah, A.H. 23=A.D. 644. Ibn Khallikān and others describe him as the best poet ever produced by the tribe of Quraish. At the age of seventy he joined a naval expedition against the infidels, in which he was drowned at sea. This took place in A.H. 93=A.D. 711. See Ibn Khallikān (De Slane's translation), vol. ii, p. 372; *Dustūr al-I'lām*, fol. 54<sup>a</sup>; *Mir'at al-Janān*, fol. 43<sup>a</sup>; *Al-Aḡānī*, vol. i, p. 28; *Brook.*, vol. i, p. 45.

The *Dîwān* is arranged in alphabetical order. The first poem begins with the following verse:—

امن آل نعم انت غاد فمبكر \* غداة غد أم رائح فمبكر

A copy of the *Dîwān* is noticed in Cairo, p. 250.

The work has been printed in Cairo, A.H. 1311.

Written in fair Arabian Naskh, with the headings in red.

It appears from the original pagination of the MS. that foll. 31-32, which should come in their proper order, have been misplaced in binding after fol. 80.

Dated A.H. 1306=A.D. 1888.

Scribe: جمال الدين محمد عبد الرحمن.

### No. 2510.

fol. 103; lines 15; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح قصيدة ذى الرمة

### SHARḤU QAṢĪDATI DĪ'R-RUMMAH.

An anonymous commentary on a poem of Dī'r-Rummaḥ.

Beginning:—

ذكروا ان الفرزدق بن غالب الشاعر دخل على عبد الملك بن  
مروان فقال له عبد الملك يا فرزدق من اشعر اهل زماننا فقال انا يا  
امير المؤمنين ثم غلام بالبادية لقبه ذر الرمة واسمه غيلان اله \*

Du'r-Rumma, whose proper name is Abu'l-Ḥâriṣ Ḡailân bin 'Uqbah, was one of the most eminent poets. In his poems he celebrates the charms of Mayyah, the daughter of Muqâtil bin Ṭalabah bin Qais bin 'Âsim al-Minqarî. He extols also the beauty of Kharqâ', a lady belonging to the tribe of Banû 'Âmir bin Ṣa'sa'ah. He died in A.H. 117=A.D. 735. See Ibn Khallikân (De Slane's translation), vol. ii, p. 447; Mir'ât al-Janân, fol. 62<sup>b</sup>; Dustûr al-I'lâm, fol. 51<sup>a</sup>; Brock., vol. i, p. 58.

The first verse explained is as follows :—

ما بال عينك منها الماء ينسكب  
 كأنه من كل مفرية سرب

The commentary on each verse has three headings, viz., (i) معنى البيت (ii) نحر البيت ; and (iii) غريب البيت و تصريفه .

No other copy of the commentary is known.

The poem has been edited and published by R. Smend, Bonn, 1874.

Written in fair Indian Naskḥ, with quotations from the text in larger Naskḥ.

Not dated ; probably 19th century.

The title-page contains a seal bearing the name of Sayyid Muḥammad 'Abbâs Mûsawî.

## No. 2511.

fol. 231 ; lines 23-27 ; size 9¼ × 6¼ ; 6½ × 3½.

(Two separate works bound together.)

fol. 1<sup>a</sup>-10<sup>a</sup>.

I.

آيات المقصورات فى شرح الابيات المقصورات

## AL-ĀYĀT AL-MAQṢŪRĀT FĪ SHARḤ AL-ABYĀT AL-MAQṢŪRĀT.

A short fragment of *Al-Āyât al-Maqṣûrât*, a commentary on the *Maqṣûrah* of Ibn Duraid (d. A.H. 321=A.D. 934), by As-Sayyid



‘Abdalqâdir bin Muḥammad bin Yahyâ bin Mukarram al-Ḥusainî  
 at-Ṭabarî al-Makkî السيد عبد القادر بن محمد بن يحيى بن مكرم الحسينى  
 الطبرى المكي.

Beginning :—

يا من منح الائمة الاعلام بمقصورات الخيام الممدودة الاطناب .....  
 و بعد فان ابهى ما تتجمل به اجياد الانام و ازهر ما تتكمل به جياذ الايام  
 \* النعم \*

The author, who belonged to the At-Ṭabarî family of Mecca, was born on the 27th Ṣafar, A.H. 976=A.D. 1568. He learnt the whole Qurân by heart at the age of twelve. Afterwards he completed his studies in several branches of Muhammadan literature under Shamsaddîn Muḥammad ar-Ramlî (d. A.H. 1004=A.D. 1595), ‘Abdarrahmân ash-Sharbinî (d. A.H. 1014=A.D. 1605), ‘Alî bin Jârallâh bin Zuhairah al-Ḥanafî (d. A.H. 1010=A.D. 1601), Jamâladdîn bin Ismâ‘il al-‘Iṣâmî (d. A.H. 1007=A.D. 1598) and others. He held the post of the Khatîb of the holy mosque of Mecca, and wrote, besides the present work, a work entitled *Durrat Aṣḍâf as-Sanîyah Fi Durwat al-Awṣâf al-Ḥusainîyah*; a work containing forty short essays on various subjects; a commentary on his own poem entitled *Husn as-Sarîrah*; a commentary on the Diwân of Al-Mutanabbî (d. A.H. 354=A.D. 965) entitled *Al-Kalim at-Ṭayyib ‘Alâ Kalâm Abi’t-Ṭayyib*; a commentary on Aṣ-Ṣaḥîḥ of Al-Bukhârî (d. A.H. 256=A.D. 870) entitled *Ifhâm al-Majârî*; and a commentary on *Al-Kâfi fi ‘Ilmai al-‘Arûḍ wa’l-Qawâfi* of Abu’l-‘Abbâs Aḥmad al-Khawwâs (d. A.H. 858=A.D. 1454), entitled *Kashf al-Kâfi Min Kitâb al-Kâfi*. He died at Mecca, A.H. 1033=A.D. 1624. See *Khulâṣat al-Aṣṣar*, vol. ii, pp. 457-464, Brock., vol. ii, p. 378.

The preface includes a dedication to Ḥasan bin Abî Namî Muḥammad bin Barakât (d. A.H. 1010=A.D. 1601), Sharîf of Mecca.

The present copy breaks off in the middle of a poem illustrating poetical figures. The first line of the poem reads thus :—

حسن ابتدا مدیعی حی ذی سلم \* ابدی براءة الاستهلال فی العلم

A copy of the work is noticed in Cairo, vol. iv, p. 201.

The text of *Al-Maqsûrah* has been edited and published by Boysen at Havana, 1828.

Written in fair Arabian Naskh.

Not dated; probably 18th century.

الرايات المنصورة على الآيات المقصورة

AR-RĀYĀT AL-MANŞŪRAH 'ALA'L-  
ĀYĀT AL-MAQŞŪRAH.

A gloss on the preceding work, by Ash-Shaikh Aḥmad Āfindī al-Madanī; with a short preface by an anonymous editor.

The author, whose full name is Najibaddin Abu'l-'Abbās Aḥmad bin 'Alī al-Madanī المدنى ابرو العباس احمد بن على , was born at Medina, A.H. 1070=A.D. 1659. After completing his education at his native town under Al-Qushāshī and several other great scholars, he served as a professor in the Madrasah founded by Rustam Pāshā. Afterwards he was appointed Imām of the Prophet's Mosque and Principal of the Madrasah attached to the mosque. He wrote several instructive works, and died at Medina, A.H. 1135=A.D. 1722. See Silkad-Durar, vol. i, p. 148.

The editor's preface begins thus :—

الحمد لله الذي اكرمنا بفضله فهو الكريم المنان و تفضل علينا بجزيل  
نعمة فهو المتفضل بالاحسان ..... و بعد فان اشرف ما يكتسبه الانسان  
من الكمالات العلم الذى لولا لما حصل الفرق بينه وبين سائر الحيوانات  
الجم \*

The editor tells us in his preface that the author left the work incomplete, and that it ends with comments on the following two lines of Ibn Duraid :—

ثُمَّ طاف و انثنى مستلما \* ثُمَّتْ جاء المروثين فسعا  
و اوجب الحج و ثنى عمرة \* من بعد ما عجم و لبي و دعا

The gloss proper begins thus :—

قوله بسم الله الرحمن الرحيم ابتداءً بالبسملة اقتداءً بالقرآن و عملاً بما  
صح من قوله صلى الله عليه وسلم كل امرئ ذى بال لا يبدأ فيه بالحمد فهو  
اقطع الجم \*

The work ends abruptly thus :—

انما التقدير يشرب شربا مثل شرب الابل ..... ولكن اذا حذف

المضاف \*

The MS. was transcribed from the author's autograph copy, as appears from the following note at the end :—

هذا ما وجد من خط المؤلف \*

A copy of the work is noticed in *Āṣafiyah*, p. 1240.

Written in Arabian Naskh, with quotations from the text in red.

Foll. 10<sup>b</sup> and 106<sup>b</sup>–107<sup>a</sup> are blank.

Not dated ; probably 18th century.

### No. 2512.

foll. 143 ; lines 17 ; size 8×5½ ; 6×3½.

ديوان المتنبي

## DÎWÂN AL-MUTANABBÎ.

The *Dîwân* of Al-Mutanabbî, in chronological order.

Beginning :—

قال ابو الطيب احمد بن الحسين المتنبي :

انلى الهوى اسفا يوم النوى بدنى

و فرق الهجر بين الجفن و الوسن

The poet, whose full name is Abu't-Tayyib Aḥmad bin al-Ḥusain al-Mutanabbî al-Ju'fi al-Kûfi al-Kindî المتنبي, came of a family which resided at Kûfah, where his father served as a water-carrier. He was born at Kûfah, A.H. 303= A.D. 915. The early part of his life was spent in Syria and among the tribes which inhabited the desert to the west of the Euphrates. He acquired an extensive knowledge of pure Arabic from the Arabs of the desert. He also attained proficiency in various other branches of literature. He picked up the greater part of his learning at booksellers' shops. His memory was so tenacious

that he had only to read a book once in order to know it by heart. As a poet he surpassed all his contemporaries. It was his knowledge of the pure Arabic tongue which excited the admiration of his countrymen and gained the greatest publicity for his verses. Even after a lapse of about a thousand years his poems still bear witness to his lofty spirit and superior talent. He was called Al-Mutanabbî (the pretended prophet) because he had set up for a prophet in the country near Samâwah, where he was followed by the Banû Kalb and other tribes; but Lûlû, the ruler of Hims, had him arrested and imprisoned. After having been kept in prison for a long time, the poet returned to the Muslim faith, and was set at liberty. He then became a panegyrist of Saifaddawlah (A.H. 333-356=A.D. 944-967), the founder of the Hamdânid dynasty of Aleppo, who conceived for him the highest esteem. Afterwards he went to Egypt at the written invitation of Abu'l-Misk Kâfûr al-Ikhshîdî, in whose praise he wrote his celebrated poems called *Al-Kâfûriyât*. Subsequently, becoming dissatisfied with Kâfûr, he composed a satire against him and left him on the eve of 9th Du'l-Hijjah, A.H. 350=A.D. 961. After spending some time at Bagdâd and Kûfah, he proceeded to the court of 'Aḍudaddawlah (A.H. 338-372=A.D. 949-982) at Shîrâz, where he was received with joy and was treated generously by that prince, who gave him upwards of two hundred thousand dirhams as a token of his satisfaction with the praises of the poet. It was on leaving Shîrâz to return to Kûfah that he was assassinated in the month of Ramaḍân, A.H. 354=A.D. 965. See Ibn Khallikân (De Slane's translation), vol. i, p. 102; Mir'ât al-Janân, fol. 214<sup>a</sup>; Dustûr al-I'lâm, fol. 125<sup>a</sup>; Nuzhat al-Alibbâ', fol. 137<sup>a</sup>; Brock., vol. i, p. 86.

The Diwân commences with the youthful compositions of the poet, as shown by the headings قال في الصبا or قال في صباه. There is no poem rhyming in Ḥamzah. Several other poems also seem to be wanting. The MS. ends with the first three lines of the poem beginning:—

كفى بك داء ان ترى الموت شافيا  
و حسب المنايا ان يكن امانيا

For other copies see Berlin, Nos. 7564-8; Paris, Nos. 3091-3100; Br. Mus., p. 278; Br. Mus. Suppl., Nos. 1038-9; Waliaddîn, No. 2674; Ḥamîdiyyah, Nos. 1114-8; Kâprilîzâdah, Nos. 1262-3; Yenî, Nos. 948-50; Ayâ Şûfiyyah, Nos. 3930, 3965-9; Cairo, vol. iv, p. 251; Râmpûr, p. 592; Âsafîyyah, p. 706. For commentaries, see Hâj. Khal., vol. iii, p. 306.

For printed editions see *Iktifâ'al-Qunû'*, p. 268; Brock., vol. i, p. 86.

Written in fair Arabian Naskh. Water-stained. Foll. 111-124 should come after 61.

Some folios seem to be wanting after foll. 110 and 142.

Dated A.H. 1031=A.D. 1621.

### No. 2513.

foll. 224; lines 24; size  $12\frac{1}{2} \times 9\frac{1}{4}$ ;  $7\frac{1}{4} \times 5$ .

شرح ديوان المتنبي

## SHARḤ DÎWÂN AL-MUTANABBÎ.

An anonymous abridgment of Ibn Jinnî's commentary on the *Dîwân* of Al-Mutanabbî.

Beginning:—

قال ابو الطيب احمد بن الحسين بن الحسن المتنبي من اهل الكوفة و مولده مئذها كئذة سنة ثلاث و ثلثمائة و توفى سنة اربع و خمسين و ثلثمائة و قد امرة سيف الدولة باجازه ابيات على قافية الهمزة \*

Although the title of the work and the author's name do not appear, there is internal evidence to show that the work is an abridgment of Ibn Jinnî's commentary on the *Dîwân* of Al-Mutanabbî. Abu'l-Fath 'Uṣmân Ibn Jinnî, who was born at Mawṣil some time before A.H. 330=A.D. 941, and died in A.H. 392=A.D. 1002, studied the *Dîwân* of Al-Mutanabbî under the personal direction of the poet, and wrote a commentary on it (see *Lib. Cat.*, vol. xviii, part. i, No. 1213).

The following passage, quoted from fol. 134<sup>a</sup>, clearly indicates that the commentator was a pupil of the poet:—

و لقد قال لى المتنبي عفى الله عنه ما قرأ على احد هذا البيت  
صحيحا كقرأتك منذ علمته غيرك \*

Again, there occurs on fol. 140<sup>a</sup> the following passage, stating how he received from Al-Mutanabbî the proper pronunciation of *تمض* in one of the poet's verses:—

و لتمض حيث لا يجد الرسم

مدارا و لا احصان مجالا

كذا قرأته عليه بالتاء و كسر الضاد و قد حكى فى مثل هذا لتمض

و لتر من و قرأت كذا فى بعض النسخ المسندة اليه ليخوض و ليمض بالياء

و بكسر الضاد \*

Moreover, the abbreviator, whose name cannot be traced, points out, on fol. 71<sup>a</sup>, a blunder of the author, explicitly calling him by the name of Ibn Jinnī.

The commentary extends to the whole of the *Dīwān* alphabetically arranged. The abbreviator frequently adds something of his own marked with the letter ج.

The first verse commented upon under the letter *Alif* is as follows:—

عذل العواذل حول قلبى التائه

و هوى الاحبة منه فى سودائه

The commentary begins thus:—

العذل احر العتاب و امضه و جمع عاذل عَذَل و عَدَال و جمع عاذلة

عواذل النجم \*

No other copy of the present abridgment is known. For copies of Ibn Jinnī's commentary see Rosen, *Notices Sommaires*, No. 275, and Escur., No. 309.

Written in fair Arabian Naskh, within red ruled borders, with quotations from the text in larger Naskh. Water-stained.

Dated A.H. 1157=A.D. 1744.

The title-page contains, besides miscellaneous notes and extracts from other books, the signature of Al-Mahdī lidīnallāh 'Abbās (A.H. 1160–1190=A.D. 1747–1776), Imām of Ṣan'ā, to whom the MS. once belonged.

Several fly-leaves at the beginning and at the end contain miscellaneous notes and extracts, mostly from Ibn Abī'l-Ḥadīd's commentary on the *Nahj al-Balāgh* of Aṣh-Ṣharīf ar-Raḍī (No. 2574 below).

## No. 2514.

foll. 599; lines 16; size  $10\frac{1}{2} \times 7\frac{1}{4}$ ;  $7 \times 4$ .

شرح ديوان المتنبي

## SHARḤ DÎWÂN AL-MUTANABBÎ.

A commentary on the *Diwân* of Al-Mutanabbî, by Abu'l-Ḥasan 'Alî bin Aḥmad bin Muḥammad bin 'Alî al-Wāḥidî an-Naisâpûrî (d. A.H. 468 = A.D. 1076; see Lib. Cat., vol. xviii, part ii, No. 1324).

Beginning:—

الحمد لله على سوانح النعم و له الشكر على جلائل القسم الخ \*

The commentary extends to the whole of the *Diwân* chronologically arranged. The first verse commented upon is as follows:—

ابلى الهوى اسفا يوم الذوى بدنى  
و فرق الهجر بين الجفن و الوسى

The commentary begins thus:—

يقال بلى الثوب يبلى بلى و ابلاء غيره اياء (sic ابلاء) و الاسف  
شدة الكزن يقال اسف يأسف اسفا الخ \*

For other copies see Berlin, No. 7570; Br. Mus., pp. 280, 649; Br. Mus. Suppl., No. 1042; Leyden, No. 629; Escur., No. 308; Gotha, No. 2231; Cairo, vol. iv, p. 271; Ḥamidiyah, No. 1147; Kûprilîzâdah, Nos. 1316-7; Bashîr Âgâ, No. 538; Nûr 'Uṣmâniyah, Nos. 3973-9; Yenî, Nos. 970-2; Ayâ Şûfiyah, Nos. 4063-6.

The work has been edited and published by Dieterici, Berlin, 1861. It has also been printed in Bombay, A.H. 1271, and in Bairût, A.H. 1276.

The special value attached to the present MS. is that it was transcribed from a very old copy dated A.H. 472 = A.D. 1079, written four years after commentator's death.

Written in Indian Nasta'liq, with the headings in red.

Dated A.H. 1257 = A.D. 1841.

A table of contents is prefixed to the work.

A seal, bearing the name of a certain Wahîdannabî Khân, dated A.H. 1263 = A.D. 1847, is found on the title-page as well as at the end.

## No. 2515.

fol. 75 ; lines 21 ; size  $7\frac{1}{2} \times 4\frac{1}{2}$  ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

ديوان ابي فراس

## DÎWÂN ABÎ FIRÂS.

The Dîwân of Abû Firâs al-Hârîṣ bin Abî'l-'Alâ' Sa'id bin Ḥamdân bin Ḥamdûn at-Taglibî بن أبي العلاء سعيد بن أبي العارث بن حمدان بن حمدون التغلبي .

The poet, who traces his descent from the Ḥamdânid family of Mawṣil, was a cousin and favourite poet of Saifaddawlah Abû'l-Ḥasan 'Alî (A.H. 333-356=A.D. 944-967), the founder of the Ḥamdânid dynasty of Aleppo. He was born at Mawṣil, A.H. 320=A.D. 932. Yâfi'î, *Mir'ât al-Janân*, fol. 118<sup>b</sup>, on the authority of Aṣ-Ṣa'âlibî, describes him as the sun of his age in learning, talent, generosity, glory, eloquence, horsemanship and bravery. His poetry combines beauty, merit and sweetness. Saifaddawlah greatly admired the excellent qualities of Abû Firâs, and distinguished him above the rest of the family by the marks of respect and favour. He joined several military expeditions against the Greeks, and twice fell into their hands as a prisoner. He died on Wednesday, the 8th Rabi' II, A.H. 357=A.D. 968. See Ibn Khallikân (*De Slane's translation*), vol. i, p. 366 ; *Dustûr al-I'lâm*, fol. 102<sup>b</sup> ; *Mir'ât al-Janân*, fol. 218<sup>a</sup> ; *Nasamat as-Saḥar*, vol. i, fol. 141<sup>b</sup> ; *Brock.*, vol. i, p. 89.

The Dîwân is alphabetically arranged ; but the order of the poems under each letter does not altogether agree with that of the MS. described by Rieu, *Br. Mus. Suppl.*, No. 1044.

The initial lines under each of the letters of the alphabet are as follows :—

Fol. 1<sup>b</sup>. اما يردع الموت اهل النهى \* ويمنع من غيه من غوى

Fol. 2<sup>b</sup>. مسمى معسن طورا و طورا \* فما ادرى عدوى ام حبيبي

Fol. 12<sup>b</sup>. ومعود للكرنى حمس الوفى \* غادرتہ و الفر من عاداته

Fol. 12<sup>b</sup>. ايقنت انى صاحبيت \* رهين شكر العارث

Fol. 13<sup>a</sup>. قامت الى جارتها \* تشكوا بذل و شجى

Fol. 13<sup>b</sup>. قلوب فيك دامية الجراح \* و اكباد مكلمة النواحي

Fol. 15<sup>b</sup>. الاحبذا الوجه المعذر رايعي \* به زهر العشرين فى ورق الخد



- Fol. 21<sup>b</sup>. لعل خيال العاصرية زائر \* فيسعد مهجور و يسعد هاجر  
 Fol. 42<sup>a</sup>. لمن اعاتب؟ مالى، ابن يذهب بى \* قد صرح الدهر لى بالمنع والياس  
 Fol. 43<sup>a</sup>. تناهض القوم للمعالى \* لما رأوا نحوها نهوضى  
 Fol. 43<sup>a</sup>. اقبله على جرع \* كفعل الطائر الفزع  
 Fol. 46<sup>a</sup>. من بحر شعرك اغترف \* و بفضل علمك اعترف  
 Fol. 47<sup>a</sup>. هل تحسان لى رفيقا رفيقا \* يخلص الود أم صديقا صدوتا  
 Fol. 48<sup>b</sup>. قال لى من احب افرق مولاي \* فقل لى مولاي من مولاي  
 Fol. 49<sup>a</sup>. غنى النفس لمن يعقل \* خير من غنى المال  
 Fol. 60<sup>a</sup>. أنا اذا اشتد الزمان \* و ناب خطب وادلهم  
 Fol. 68<sup>b</sup>. أتعين انت على رسوم معان \* فاقسم للغزاة سوق هوان  
 Fol. 73<sup>b</sup>. اسم الذي اعشقه كلما \* ناديت كورث معناه  
 Fol. 75<sup>a</sup>. لست ارجو النجاة من كل ما \* اخشاه باحمد و على

Many poems have headings indicating the occasions on which they were composed. The hunting poem (الطردية) in *Rajz* is placed at the end of letter ر, foll. 39<sup>a</sup>–42<sup>a</sup>.

For other copies, see Br. Mus. Suppl., Nos. 1044-5; Berlin, No. 7580-1; Notices Sommairas, Nos. 270-72; Houtsma-Brill, No. 18; Cairo, vol. iv, p. 238.

The *Diwân* has been printed in Beirût, 1873.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 1049 = A.D. 1639.

Scribe : عطاء الله .

### No. 2516.

foll. 107 ; lines 19 ; size  $8 \times 5\frac{1}{2}$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

ديوان ابن هانى

### DIWÂN IBN HÂNÎ.

The *Diwân* of Abu'l-Qâsim Muḥammad bin Hânî al-Magribî al-Andalusî ابى القاسم محمد بن هانى المغربى الاندلسى, surnamed the *Mutanabbi* of the West.

Beginning:—

قال ابو القاسم محمد بن هانى المغربى يمدح امير المؤمنين  
المعز لدين الله \*

Ibn Hânî, a poet of great talent and repute, who belonged to the tribe of Azd, was born at Seville, where he was brought up and educated. Having gained the favour of the ruler of Seville, he plunged into dissipation and incurred the suspicion of holding and propagating the doctrines of materialism. His conduct drew on him the hatred of the people; they murmured also against his patron, whom they imagined to hold the same opinions. On the advice of his patron, he left his native city at the age of twenty-seven and proceeded to Magrib, where he attracted the notice of the Fâtimid Khalif Al-Mu'izz Abû Tamîm Ma'add (A.H. 341-365=A.D. 952-975), who summoned him to his court and treated him with respect and favour. He wrote a large number of poems in praise of Al-Mu'izz, his general Jawhar and other noblemen of his court. He died at Bargah on Wednesday, the 23rd Rajab, A.H. 362=A.D. 973. For further particulars of his life, see Ibn Khallikân (De Slane's translation), vol. iii, p. 123; Yâqût, vol. vii, p. 126; Dustûr al-I'lâm, fol. 150<sup>b</sup>; Mir'ât al-Janân, fol. 220<sup>a</sup>; Brock., vol. i, p. 91.

In the present MS. the poems are apparently in chronological order. The first piece is a Qasîdah in praise of Al-Mu'izz, beginning:—

الا طرقتنا و النجوم ركود      ونى الحى ايقاظ ونحن هجود

Omitting short pieces of three or four lines, the contents may be summarised as follows:—

Fifteen Qasîdahs in praise of Al-Mu'izz, fol. 1<sup>b</sup>; a poem in praise of two Amirs, Tâhir and Abu 'Abdallâh, fol. 35<sup>b</sup>; a poem in praise of Jawhar, the celebrated general of Al-Mu'izz, fol. 37<sup>b</sup>; five Qasîdahs addressed to Ja'far bin 'Alî, prince of Masîlah, fol. 39<sup>b</sup>; two elegies on the death of the mother of Ja'far and Yahyâ, sons of 'Alî, fol. 46<sup>b</sup>; an elegy on the death of a child of Ismâ'il, son of Ja'far, fol. 50<sup>b</sup>; five Qasîdahs in praise of Ja'far bin 'Alî, fol. 53<sup>a</sup>; four pieces in praise of Julnârah, a slave girl, fol. 59<sup>b</sup>; a poem in praise of Al-Mu'izz, fol. 60<sup>a</sup>; a poem in praise of Ja'far bin Gâlbûn, fol. 61<sup>a</sup>; a poem addressed to a man who had read Al-Mutanabbî's Diwân with the poet, and from whom Ibn Hânî borrowed the volume, fol. 63<sup>a</sup>; a satire on Az-Zahrânî, fol. 64<sup>a</sup>; a poem in praise of Ibrâhîm bin Ja'far bin 'Alî, fol. 65<sup>b</sup>; a poem in praise of Abu'l-Faraj ash-Shaibânî, fol. 67<sup>a</sup>; four pieces without heading, fol. 67<sup>b</sup>;

a poem in praise of Ibrâhîm bin Ja'far, fol. 69<sup>a</sup>; a poem in praise of Abu'l-Faraj ash-Shaibânî, fol. 69<sup>b</sup>; a poem addressed to Ash-Shaikh Abû 'Abdallâh al-Ḥusain bin Muhaqqab al-Kâtib, fol. 71<sup>a</sup>; a poem in praise of an assembly-room erected by Ibrâhîm bin Ja'far, fol. 71<sup>b</sup>; a poem in praise of the same Ibrâhîm bin Ja'far, fol. 74<sup>a</sup>; a poem in praise of Abu'l-Faraj Muḥammad bin 'Amr ash-Shaibânî, fol. 75<sup>a</sup>; a poem addressed to two Amîrs, Ja'far and Yaḥyâ, sons of 'Alî, congratulating Yaḥyâ on being presented with a slave girl by his brother, Ja'far, fol. 76<sup>b</sup>; a poem in praise of Ash-Shaikh an-Nâshib, Governor of Barqah, fol. 79<sup>b</sup>; a poem on a glutton, fol. 81<sup>b</sup>; a poem in praise of Abu'l-Faraj ash-Shaibânî, fol. 82<sup>a</sup>; five poems in praise of Al-Mu'izz, fol. 84<sup>b</sup>; a poem in praise of General Jawhar, mentioning the event of his departure with a great army to conquer Egypt, fol. 94<sup>b</sup>; six Qasîdahs in praise of Abû Zakariyyâ Yaḥyâ bin 'Alî bin Ḡalbûn al-Andalusî, fol. 97<sup>a</sup>; eleven pieces of two or three verses in praise of a sword belonging to Yaḥyâ bin 'Alî, fol. 106<sup>a</sup>.

For other copies see Berlin, No. 7585-6; Bodl., vol. i, No. 129; Escur., No. 443; Paris, No. 3108; Rosen, Notices Sommaires, Nos. 280-1; Br. Mus. Suppl., Nos. 1046-7.

Ibn Hânî's *Diwân*, arranged in alphabetical order, has been printed in Cairo, A.H. 1274.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 1156 = A.D. 1743.

Scribe: عبد الله بن عبد الله بن سلامة المؤذن الاددوى.

The title-page contains, besides the seal and signature of a certain Muḥaffar Ḥusain, dated the 21st December, 1899 (see No. 2499<sup>b</sup>), a note by one Mîr Muḥammad, stating that the MS. came into his possession as an inheritance from Mîrzâ Sa'id in A.H. 1157 = A.D. 1744.

## No. 2517.

fol. 65; lines 20; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4$ .

ديوان التهامي

## DÎWÂN AT-TIHÂMÎ.

The *Diwân* of Abu'l-Ḥasan 'Alî bin Muḥammad bin Fahd at-Tihâmî  
 أبو الحسن علي بن محمد بن فهد التهامي.

Beginning:—

قال على بن محمد التهامي يرثي ولده ابا الفضل بمدينة الرملة

وهي هذه -

ابا الفضل طال الليل ام خانني صبرى

فخيل لى ان الكواكب لا تسرى

At-Tihâmî, a poet of Mecca, settled permanently at Ramlah, where he held the post of *Khaṭīb*, and lost his son Abu'l-Faḍl. Having gone to Cairo on a secret mission, he was arrested and put to death in the prison called *Dâr al-Bunûd*, A.H. 416=A.D. 1025. See Ibn *Khallikân* (De Slane's translation), vol. ii, p. 316; *Yâqût*, vol. ii, p. 518; *Mir'ât al-Janân*, fol. 247<sup>a</sup>; *Nasamat as-Saḥar*, vol. ii, fol. 60<sup>b</sup>; *Dustûr al-I'lâm*, fol. 27<sup>a</sup>; *Brock.*, vol. i, p. 92.

The *Diwân* is not alphabetically arranged. It begins with three elegies on the death of the poet's son Abu'l-Faḍl. They are followed by *Qaṣidahs*, or laudatory poems, addressed to Amir, Wazîr, Qâḍî and other noblemen of Egypt and Syria. The work ends with five *Qaṣidahs* addressed to Amir *Qarwâsh* bin Musayyib from the prison. The last *Qaṣidah* begins with the following verse:—

ايا من بغاة لسان القريض \* و كالند ينشر من عرفه

For other copies see Br. Mus. Suppl., No. 1049; Leyden, No. 636; Escur., No. 383; Berlin, No. 7605; and *Âṣafiyah*, p. 700.

Written in Arabian Naskh, with the headings in red.

Not dated; probably 18th century.

Sixteen fly-leaves at the beginning contain, among miscellaneous notes and extracts in prose and verse, an elegy by Zainab bint As-Sayyid Muḥammad bin Aḥmad bin al-Imâm Ḥasan on the death of Al-Mutawakkil-'alallâh Ismâ'il (A.H. 1054-1087=A.D. 1644-1676), Imâm of Ṣan'â.

Beginning:—

ماذا له مادت الارضون و ارتجفت

و اهتزت الشم من هول و ما ثبتت

Five fly-leaves at the end contain several poems in praise of the Prophet, by Wajihaddîn 'Abdarrahîm al-Bura'î. The poems are found verbatim in his *Diwân* (No. 2519 below).

The title-page contains notes by several former owners of the MS., including Şafiaddîn Aḥmad bin Muḥammad Qâṭin (*d.* A.H. 1199=A.D. 1784), a poet of Şan'â.

### No. 2518.

foll. 118 ; lines 13 ; size  $10 \times 7\frac{1}{2}$  ;  $7 \times 5\frac{1}{2}$ .

سقط الزند

### SIQT AZ-ZAND.

The Diwân of Abu'l-'Alâ' Aḥmad bin 'Abdallâh bin Sulaimân at-Tanûkhî al-Ma'arri المعري عبد الله بن سليمان التنوخى المعري .  
Beginning:—

اخبرنى الشيخ الاجل المهذب ابو الحسن على بن عبد الرحيم بن  
الحسن بن عبد الملك السلمى بقراءتى عليه فى شهر ربيع الآخر من سنة  
اربع وستين و خمس مائة قال قرأت على الشيخ الكافى ابى الحسن  
سعد الخير بن محمد بن سهل الانصارى الاندلسى بمدينة السلم فى شهر  
سنة سبع و ثلثين و خمس مائة قال قرئ على شيخنا ابى زكريا يحيى بن  
على الخطيب التبريزى اللغوى بمدرسة النظامية و انا اسمع قال قرأت  
على شيخى ابى العلاء احمد بن عبد الله بن سليمان التنوخى المعري  
بها سنة اثنين و اربعين و اربع مائة قال ..... اما بعد فان الشعراء  
كافراس تنابعن فى مدى ما قصّر منها لحق و ما وقف ليم و سبق الن \*

Abu'l-'Alâ' al-Ma'arri, a celebrated poet, philosopher and free-thinker, was born at Ma'arrat an-Nu'mân (a town in Syria near Ḥamât) on Friday, the 27th Rabi' I, A.H. 363=A.D. 973. He studied grammar and philology under his father and Muḥammad bin 'Abdallâh bin Sa'd, a grammarian of Aleppo. He began to compose verses at the age of eleven. Though he lost his sight in his third year owing to smallpox, his poetry is animated and his descriptions are beautiful and striking. He was the panegyrist of Al-Qâ'im-billâh (A.H. 422-467=A.D. 1031-1075), 'Abbâsid Caliph of Bagdâd. He went to Bagdâd in A.H. 399=A.D. 1008 and remained there a year

and seven months. Afterwards he returned to his native town and, keeping to his house, began to compose his works. During the last forty-five years of his life he abstained from flesh, agreeing with those ancient philosophers who refused to eat flesh so as to avoid causing the death of any animal. He died on Friday, the 3rd Rabi' I, A.H. 449=A.D. 1057. See Ibn Khallikân (De Slane's translation), vol. i, p. 94; *Dustûr al-I'âm*, fol. 129<sup>b</sup>; *Mir'ât al-Janân*, fol. 257<sup>a</sup>; *Nuzhat al-Alibbâ'*, fol. 158<sup>b</sup>; Brock., vol. i, p. 254.

The present *Diwân*, which was composed by the poet in his early youth, consists of *Qaṣīdahs*, poetical correspondence, elegies, congratulations in verse and short descriptive poems, arranged without regard to rhyme or chronology. Many poems have headings showing to whom they were addressed, or on what occasion they were composed. The first poem is a *Qaṣīdah* in praise of Sa'īdaddawlah Abu'l-Faḍâ'il bin Sa'daddawlah Abi'l-Ma'âlî bin Saifaddawlah, beginning:—

أعن وخذ القلاص كشفت حالا \* و من عند الظلام طلبت مالا

For other copies see Berlin, Nos. 7610–2; Gotha, No. 2238; Wien, No. 459; Paris, Nos. 3109–3110; Leyden, No. 638; Br. Mus., Nos. 598, 1073, 1080, 1411; Bodl., vol. i, Nos. 769, 1195, 1256, 1277; Escur., Nos. 273, 435; *Kûprilizâdah*, No. 1267.

The *Diwân* has been thrice printed, viz., in Beirut, 1884; in Bûlâq, A.H. 1286; and in Cairo, A.H. 1304.

Written in fair Arabian Naskh, with some interlinear and marginal notes.

At the end is a short biographical account of the author.

Not dated; probably 15th century.

### No. 2519.

fol. 120; lines 17; size 8½×6; 6×4.

ديوان البرعى

### DÎWÂN AL-BURĀ'Ī.

The *Diwân* of Wajih ad-Din 'Abdarrahîm bin Aḥmad al-Burā'î وجيه الدين عبد الرحيم بن احمد البرعى, with the following inscription:—

وهذه القصايد مما وجدت للشينح الافضل الاكمل الا وحد وجيه الدين

عبد الرحيم البرعى \*

Al-Bura'î, a poet of Yemen, who composed a large number of poems in praise of the Prophet, died about A.H. 450=A.D. 1058. See *Dustûr al-I'lâm*, fol. 18<sup>b</sup>; Ahlwardt, *verzeichniss*, No. 251; Brock., vol. i, p. 259.

Beginning :—

تجلت لوحداينة الحق انوار  
فدلت على ان الجحود هو العار

The *Diwân* is chiefly composed of religious and mystical poems. The contents may be summarised as follows :—

Poems addressed to God (القصائد الربانيات), fol. 1<sup>b</sup>.

Poems in praise of the Prophet (القصائد النبوية), fol. 13<sup>b</sup>.

Poems on several *Şûfis* (القصائد الصوفية), fol. 77<sup>b</sup>.

For other copies see Berlin, Nos. 7616-7; Gotha, No. 2239; Paris, Nos. 3113-5; India Office, No. 827; Escur., No. 336; Cairo, vol. iv, p. 242; Bûhâr, No. 428.

The work has been lithographed in Bombay, A.H. 1291 and 1301, and printed in Cairo, A.H. 1297.

Written in Arabian Naskh, with the headings in red.

Dated A.H. 1266=A.D. 1850.

The title-page contains the signature of As-Sayyid 'Abdallâh bin *Shaikh* Bâfaqîh.

## No. 2520.

fol. 100; lines 10; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $4\frac{1}{2} \times 3\frac{1}{4}$ .

النجديات

## AN-NAJDÎYAT.

A collection of poems, by Abu'l-Muzaffar Muḥammad bin Abi'l-'Abbâs Aḥmad, better known as Al-Abîwardî al-Mu'âwî *ابو المظفر محمد بن ابي العباس احمد الشهير بالابوردي المعاوي*.

Beginning :—

ان احق ما تصرف اليه الهمم و تنتهز فرص الامكان فيه و تغنم  
حمد الله سبحانه و تعالى النجم \*

The poet, who is called Al-Mu'âwî after one of his ancestors, Mu'âwiyat al-Aṣḡar, belonged to the family of Banû Umayyah. He

was born at Abiward, a village in the district of *Khurāsān*. *Yâqût*, *Irshād al-Arib*, vol. vi, p. 344, on the authority of 'Imād al-Iṣfahānī, describes him as a man of some piety and vast learning, especially well-acquainted with the genealogies of the Arabs. He went to Bagdād in the time of Al-Mustazhirbillāh (A.H. 487-512=A.D. 1094-1118), and served there as Librarian of the library attached to the *Nizāmīyah* college. Afterwards he went to Iṣfahān, where he held the distinguished post of *Ashrāfi Mamlakat* under Giyāṣaddīn Abū Shujā' Muḥammad bin Malik Shāh (A.H. 498-511=A.D. 1104-1117). He wrote, besides his poetical compositions, a history of Abiward and Nasā; a work on the genealogy of Arab tribes, entitled *كتاب ما اختلف و ائتلف في انساب العرب*; a treatise containing a genealogical account of the descendants of Abū Sufyān, entitled *قبسة العجلان في نسب آل ابي سفيان*; a work containing biographical notices of those traditionists whose names occur in the *Sunan* of An-Nasā'ī, entitled *كتاب المجتنب من المجتنب في رجال كتاب ابي عبد الرحمن النسائي في السنن المأثورة*; a work containing essays on various branches of learning, entitled *طبقات العلم في كل فن*. He died at Iṣfahān on Thursday, the 20th Rabi' I, A.H. 507=A.D. 1113. For further particulars of his life and works see *Yâqût*, vol. vi, pp. 341-358; Ibn Kḥallikān (*De Slane's translation*), vol. iii, p. 144; *Mir'āt al-Janān*, fol. 293<sup>a</sup>; *Dustūr al-I'lām*, fol. 5<sup>b</sup>; *Brock.*, vol. i, p. 253<sup>a</sup>.

In the preface the author refers to a previous collection of his poems called *Al-'Irāqīyāt*, and tells us that the present work consists of one thousand verses, chiefly amatory. The first verse reads thus:—

خَلِيلِيَّ إِنَّ الْعَبَّ مَا تَعْرِفَانَهُ \* فَلَا تَنْكُرَا إِنَّ الْحَنِينَ مِنَ الْوَجْدِ

We learn from Hāj. *Khal.*, vol. iii, p. 259, that the poet divided his *Diwān* into several parts, including *An-Najdiyyāt*, *Al-'Irāqīyāt* and *Al-Wajdiyyāt*, *An-Najdiyyāt* is found separately in an Escorial MS., No. 371, and has been commented on by 'Abdul-Malik al-Qaiṣarī (see *Leyden*, No. 650) and by Sharafaddīn 'Umar bin 'Uṣmān al-Janadī (see *Ayâ Ṣūfiyah*, Nos. 4125-6). For copies of the *Diwān* see *Esent.*, No. 371; *Paris*, No. 3117; *Cairo*, vol. iv, p. 239. For a printed edition of the *Diwān* see *Āṣafīyah*, p. 700.

The MS. was prepared for the library of Luṭfallāh bin al-Muṭahhar bin al-Imām Sharafaddīn Yaḥyā. This Luṭfallāh, who belonged to the royal family of the Imāms of Ṣan'ā, was interned by the Turks in Constantinople, where he died, according to 'Aqīlat ad-Daman, fol. 122<sup>a</sup>, in A.H. 996=A.D. 1588.



Written in elegant Arabian Naskh, within red ruled borders, with an illuminated frontispiece. Worm-eaten and badly mended.

Not dated; probably 16th century.

Three fly-leaves, inserted after fol. 13, contain, besides short pieces of two lines by Ibn al-Fâriḍ (*d.* A.H. 632=A.D. 1234) and others, a poem of the kind called *Tawshih*, composed by Imâm Sharafaddîn Yahyâ (*d.* A.H. 965=A.D. 1557; see 'Aqilat ad-Daman, fol. 111<sup>b</sup>), beginning:—

حَتَّامَ ذَا الْقَلْبِ فِي يَنْحِ الْهَوَايِ (؟) يَلْجُ \* وَ كَمْ تَذُوبُ بِنَارِ الْفِرْقَةِ الْمَهْمِ

A fly-leaf at the beginning contains a poem by Abu'l-Ḥasan 'Alî Ibn Zuraiq al-Kâtib al-Baghdâdî, beginning:—

لَا تَعْذِلِيهِ فَإِنَّ الْعَذْلَ يُوْجِعُهُ \* قَدْ قُلْتَ حَقًّا وَلَكِنْ لَيْسَ بِسَمْعِهِ

Three fly-leaves at the end contain, besides short pieces in prose and verse by Muḥammad bin Ibrâhîm bin Yahyâ as-Sahûlî (*d.* A.H. 1109=A.D. 1697; see *Nasamat as-Sahar*, vol. ii, fol. 139<sup>a</sup>) and others.

The title-page contains, besides an illegible seal, the signature of Aḥmad bin Muḥammad bin 'Alî ash-Shirwânî, dated A.H. 1224=A.D. 1809.

### No. 2521.

fol. 297; lines 31; size 11½ × 8; 9 × 4¾.

لامية العجم مع شرح الصفدى

### LÂMIYAT AL-'AJAM MA'ASHARH AŞ-ŞAFADÎ.

A comprehensive commentary on the poem composed by Aṭ-Tuḡrâ'î in imitation of Aḥ-Shanfarâ's *Lâmiyat Al-'Arab* (No. 2506 above). By Ṣalâhaddîn Abu's-Ṣafâ Kḥalîl bin Aibak aş-Ṣafadî ash-Shâfi'î صلاح الدين ابو الصفا خليل بن ايبك الصفدى الشافعى (*d.* A.H. 764=A.D. 1363; see *Lib. Cat.*, vol. xii, No. 652).

The poem begins thus:—

اصالة الراى صانتنى عن الخطل \* وحلية الفضل زانتنى لدى العطل

The poet, whose full name is Mu'ayyidaddîn Abû Ismâ'il al-Husain bin 'Alî bin Muḥammad bin 'Abdaṣṣamad al-Iṣfahânî aṭ-

مرئد الدين ابو اسمعيل الحسين بن علي بن محمد بن عبد الصمد Ṭuġrâ'î الاصفهانى الطغرائى, was a man of great talent. He was surnamed Aṭ-Ṭuġrâ'î for his great skill in writing the Ṭuġrâ character. He served Sulṭân Mas'ûd, the Saljukide ruler of Mawṣil, as his vizier. Being taken prisoner in a battle near Hamadân, where his sovereign was defeated by his brother Maḥmûd, he was put to death by that prince's vizier, who hated him for his great abilities. This event took place in A.H. 513=A.D. 1119, or according to some in A.H. 514=A.D. 1120. For details of his life and works see Ibn Khallikân (De Slane's translation), vol. i, p. 462; Yâqût, vol. iv, p. 51; Mir'ât al-Janân, fol. 296<sup>b</sup>; Al-Ansâb by As-Sam'ânî, fol. 345<sup>a</sup>; Dustûr al-I'lâm, fol. 87<sup>b</sup>; Clouston, Arabian Poetry, pp. 433-5; Nicholson, p. 326; Brock., vol. i, p. 247.

In the poem the author describes his own situation and complains of the time in which he lived. It was composed, according to Ibn Khallikân (De Slane's translation), *loc. cit.*, in A.H. 505=A.D. 1111.

The commentary begins thus:—

الحمد لله الذى شرح صدر من تأدب و رفع قدر من تأهل للعلم  
و تاهب ..... و بعد فان القصيدة الموسومة بلامية العجم رحم الله  
ناظم عقدها الخ \*

The title of the commentary, as given by Hâj. Khal., vol. v, p. 292, is as follows:—

الغيث الذى انسجم فى شرح لامية العجم \*

For other copies of the commentary see Berlin, Nos. 7660-3; Wien, No. 466; Paris, Nos. 3119-21; Br. Mus., Nos. 604, 1363; Br. Mus. Suppl., Nos. 1054-5; Bodl., vol. i, No. 1202; Pertsch, No. 2248; Eскур., Nos. 322-3; Cairo, vol. iv, p. 288; Ayâ Şûfiyah, Nos. 4113-4; Ḥamîdiyyah, No. 1160; Yenî, Nos. 975-9; Nûr 'Uṣmâ-nîyah, Nos. 4030-3; Bûhâr, Lib. Cat., vol. ii, No. 429; and Âsafîyah, p. 1244. Copies of Aṭ-Ṭuġrâ'î's text are noticed in Berlin, No. 7656; Paris, Nos. 1620-7; Leyden, No. 565; Yenî, No. 974; Râmpûr, p. 610; Bûhâr, Lib. Cat., vol. ii, No. 436/5.

The poem was translated into Latin by Golias in 1769. An English translation in verse by Carlyle has been published in Clouston, Arabian Poetry, pp. 468-472.

The commentary has been printed in two vols.; Cairo, A.H. 1290, and reprinted there, A.H. 1305.

Written in Arabian Naskh.

Dated Thursday, the 19th Muḥarram, A.H. 1069=A.D. 1658.

According to a note at the end the MS. was collated with a correct copy of the work in Rabī' I, A.H. 1069=A.D. 1658.

No. 2522.

fol. 64 ; lines 19 ; size  $8\frac{1}{2} \times 6$  ;  $6\frac{1}{4} \times 3$ .

ملخص شرح لامية العجم

MULAKḤKHAṢ SHARḤ LÂMIYAT  
AL-'AJAM.

An abridgment of Aṣ-Ṣafadī's commentary on Aṭ-Ṭuḡrâ'ī's *Lâmiyat al-'Ajam*, by Kamâladdīn Abu'l-Baqâ Muḥammad bin Zakīaddīn Mûsâ bin 'Îsâ bin 'Alī ad-Damīrī aṣh-Shâfi'ī كمال الدين محمد بن زكى الدين موسى بن عيسى بن على الدميرى الشافعى (d. A.H. 808=A.D. 1405 ; see Lib. Cat., vol. iv, No. 118).

Beginning :—

الحمد لله الذى شرح صدر من تأدب و رفع قدر من تأهل للعلم  
و تأهب و جمل من تدرع لباس الفضل و تدرب الخ \*

Cf. Ḥâj. Khal., vol. v, p. 293.

Finding Aṣ-Ṣafadī's commentary on the *Lâmiyat al-'Ajam* of Aṭ-Ṭuḡrâ'ī too exhaustive and discursive and therefore tiresome for students, the author abridged it to the present concise form, omitting lengthy quotations and unnecessary details.

It is stated in the colophon that the work was completed in Rabī' I, A.H. 767=A.D. 1365, having occupied only ten consecutive days in composition.

For other copies see Berlin, Nos. 7664-5 ; München, No. 566 ; Paris, No. 3122 ; Alger, No. 1854 ; Ayâ Şûfiyah, No. 4110 ; and Âsafiyah, p. 1244. See also Brock., vol. i, p. 248.

Written in elegant Naskh, with numerous short lacunæ.

Dated Monday, the 23rd Şha'bân, A.H. 1017=A.D. 1608.

Three fly-leaves at the end contain miscellaneous notes and extracts from other books.

Fol. 1<sup>b</sup> contains a seal bearing the inscription : وما توفيقى واعتمامى  
الا بالله عبده احمد .

## No. 2523.

foll. 23 ; lines 25 ; size  $11\frac{1}{2} \times 7\frac{1}{2}$  ;  $9 \times 6$ .

نشر العلم فى شرح لامية العجم

NASHR AL-'ALAM FÎ SHARH  
LÂMIYAT AL-'AJAM.

An abridgment of Aṣ-Ṣafadî's commentary on Aṭ-Ṭuḡrâ'î's *Lâmiyat al-'Ajam*, by Qâḍî Jamâl-addîn Muḥammad bin 'Umar bin Mubârak bin 'Abdallâh bin 'Alî al-Ḥimyarî ash-Shâfi'î, commonly called Baḥraq al-Ḥadramî بن عمر بن مبارك بن عبد الله بن علي الحميري الشافعى الشهير ببهرق الحضرمي (d. A.H. 930=A.D. 1524 ; see Lib. Cat., vol. xviii, part i, No. 1306).

Beginning :—

الحمد لله الكريم المنان المنعم بالايجاد و الاحسان ..... اما بعد  
فان القصيدة الفريدة المشهورة بلامية العجم الجامعة للامثال السائرة  
و الحكم نظم الغاضل الاديب مزيد الدين الحسين بن على الطغرائى  
الكاتب قد اعتنى الفضلاء بحفظها \*

The work has been printed in Cairo, A.H. 1309.

For other copies see Berlin, Nos. 7668-9 ; Gotha, No. 2250 ; Leyden, No. 656 ; Brill-Houtsma, No. 8 ; München, No. 567 ; Paris, No. 2502 ; Râmpûr, p. 621.

Written in fair Arabian Naskh. The quotations from the text are in bold Naskh. Slightly water-stained.

Dated A.H. 1203=A.D. 1788.

Scribe : سليمان بن ناصر بن سيف بن محمد المهلى.

## No. 2524.

foll. 12 ; lines 15 ; size  $5\frac{1}{2} \times 6$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

القصيدة الخمطاشيه

## AL-QÂSÎDAT AL-KHUMARTÂSHIYAH.

A poem by Abu'l-Ḥasan Aḥmad bin Khumartâsh bin Abî Bakr bin Muḥammad bin an-Nu'mân al-Ḥimyarî as-Sirâjî بن احمد بن ابر الحسن بن محمد بن النعمان الحميري السراجي

خمرطاش بن ابى بكر بن محمد بن النعمان العبيري السراجى in glorification of his own tribe, Banû Sirâjah.

Beginning :—

تأرب القلب تباريح الجوى \* و عادة عائد شوق قد ثوى

The author, a poet and jurist of great talent, lived in the time of the conquest of Zabîd by 'Alî bin Mahdî (the founder of the Mahdid dynasty in Zabîd), A.H. 554=A.D. 1159. Since our author, along with a party of his tribesmen, did not yield to this new ruler, he fled into the mountains, where he composed the present poem. The date of his death is not known. See Brock., vol. i, p. 259.

No other copy of the work is known. A commentary by Abû Muḥammad Sulaimân bin Mûsâ bin al-Jawn al-Ash'arî (d. A.H. 652=A.D. 1254) is noticed in Leyden, No. 702.

Written in Arabian Naskh.

Dated A.H. 989=A.D. 1581.

Scribe : محمد بن عبد الرحمن بن احمد المكى بن محمد ناصر الدين الشهير بابن و حاجة القرشى .

Fol. 12<sup>a</sup> is the last page of Al-Ash'arî's commentary on Al-Qaṣîdat al-Khumartâshîyah.

## No. 2525.

fol. 8 ; lines 15 ; size 11 × 6½ ; 9½ × 4½.

### القصيدة الخمرية

## AL-QAṢÎDAT AL-KHAMRÎYAH.

The well-known mystic poem of the celebrated saint Ash-Shaikh Muḥiyaddîn 'Abdalqâdir al-Jilânî الشيخ معى الدين عبد القادر الجيلانى (d. A.H. 561=A.D. 1166 ; see Lib. Cat., vol. xiii, No. 851).

Beginning :—

سقانى الحب كاسات الرمال \* فقلت لخمرتى نكوى تعالى

The title of the poem, as given in the commentary noticed below, is *Al-Qaṣîdat al-Khamriyah*. It is also called *Al-Qaṣîdat al-Gawṣîyah*.

For other copies see Râmpûr, p. 154 ; Âsafîyah, p. 1248 ; Brock., vol. i, p. 436.

Written on thick cardboard in a beautiful Persian Nasta'liq, within broad gold and coloured ruled borders. The interlinear spaces are filled with gold. Foll. 2<sup>b</sup>-3<sup>a</sup>, 4<sup>b</sup>-5<sup>a</sup>, and 6<sup>b</sup>-7<sup>a</sup> are blank.

Not dated; probably 17th century.

Scribe : محمد امير رضى المشهدى .

### No. 2526.

fol. 187; lines 25; size 11×6; 9×4.

شرح القصيدة الخمرية

## SHARḤ AL-QAṢĪDAT AL-KHAMRĪYAH.

A commentary on *Al-Qaṣīdat al-Khamrīyah* of Shaikh 'Abdalqādir al-Jīlānī, by Abu'l-Farah Muḥammad Fāḍiladdīn فاضل محمد نازل الفرخ الدين, an Indian scholar, who lived in the 12th century of the Hijrah. In the present work he frequently refers to Mullā 'Abdalḥakīm as-Siyāl-kūtī (d. A.H. 1067=A.D. 1656) as the grandfather of his teacher.

Beginning :—

اللهم لك الحمد على ما سقينا من كؤس خمور وحدانيتك  
..... اما بعد فهذه بارقات لامعة من شمس الحقائق السرمدية  
و تجليات مشرقة من بدور الدقائق القدسية الخ \*

In the preface the author makes mention of the two Persian commentaries, entitled *Rumūz al-Qādir* and *Khumkhānah-i-Qādirī*, which he had written prior to the present one.

Incomplete at the end. The MS. breaks off with the following words :—

فلما وصل منزل الروح فلا بد ان يكون السالك فى هذا المنزل عن  
ملاحظة الاسماء و الصفات بل مشاهدا ربه فتصير الاسماء و الصفات كالواسطة  
مثل العينك الموضوع على العين فالملحوظ و المشاهد هو الله تعالى  
و قبل ذلك المشهود و الملحوظ لكن لما ..... \*

No other copy of the work is known.

Written in Indian Nasta'liq, within double red and blue ruled borders.

Not dated; probably 18th century.

## No. 2527.

foll. 90 ; lines 15 ; size  $7\frac{1}{2} \times 5$  ;  $5\frac{1}{2} \times 4$ .

ديوان ابن الفارض

## DÎWÂN IBN AL-FÂRID.

The Diwân of Ibn al-Fârid, with a preface by the editor, 'Alî, the son of the poet's daughter.

The preface begins thus :—

الحمد لله الذى اختص حبيبه الاسدى بمقام قاب قوسين او ادنى  
..... قال الفقير المعترف بذنبه المغترف من نهر عطاء ربه على  
سبط الشينم عمر بن الفارض النخ \*

The first piece is a long mystical poem, beginning as follows :—

سابق الاطعان يطوى البید طى \* منعما عرج على كئبان طى

The author, whose full name is Sharafaddîn Abu'l-Qâsim 'Umar bin 'Alî al-Fârid الفارض ابو القاسم عمر بن على الفارض, was a great mystic poet. His forefathers were natives of Ḥamât ; but he was born at Cairo, A.H. 576=A.D. 1181, where he was brought up and educated. At the instance of his Shaikh (spiritual guide) he visited Mecca, where he stayed about twelve years and composed his poems. Being inspired in a dream to visit his Shaikh he returned to Cairo, where he lived a saintly life and died on Tuesday, the 2nd Jumâdâ I, A.H. 632=A.D. 1235. For further particulars of his life see Mir'ât al-Janân, fol. 395<sup>a</sup> ; Ibn Kḥallikân (De Slane's translation), vol. ii, p. 388 ; Ḥusn al-Muḥâdarah, fol. 130<sup>a</sup> ; Dustûr al-I'lâm, fol. 104<sup>a</sup> ; Nicholson, pp. 394-398 ; Brock., vol. i, p. 262.

For other copies see Berlin, No. 7720 ; Paris, Nos. 3159-62 ; Leyden, No. 687 ; Br. Mus., p. 289 ; Br. Mus. Suppl., Nos. 1068-1071 ; Houtsma, No. 33 ; Alger, No. 1838 ; Gotha, Nos. 2262-5 ; Nûr 'Uḡmâniyah, Nos. 3801-3 ; Cairo, vol. iv, pp. 234, 313 ; Ayâ Sûfiyah, Nos. 3877-9.

For printed editions see Iktifâ' al-Qunû', p. 27<sup>a</sup>.

An Italian translation by P. Valerga was published at Florence, 1874.

Written in elegant Arabian Naskh, within double red ruled borders; with an illuminated title-page. The headings are in red.

Dated Sunday, the 7th Rabî' I, A.H. 1014=A.D. 1605.

### No. 2528.

foll. 185; lines 25; size  $7 \times 5\frac{1}{2}$ ;  $5\frac{3}{4} \times 3\frac{3}{4}$ .

شرح ديوان ابن الفارض

## SHARḤ DÎWÂN IBN AL-FÂRID.

A commentary on the preceding work, by Ash-Shaikh Badraddîn Ḥasan bin Muḥammad bin Muḥammad bin Ḥasan bin 'Umar bin 'Abdarrahmân as-Ṣafûrî al-Bûrînî الشيخ بدر الدين حسن بن محمد بن عبد الرحمن الصفوري البوريني.

Beginning:—

الحمد لله الذي رفع الادب و اهله ..... اما بعد فان الطبع  
الذي يقدر على نظم الشعر الموزون و يبرز من خزائن افكاره الدر المكنون  
طبع مشرف بالذات و مقبول بمكاسن الصفات الخ \*

The author, a great scholar, deeply versed in all the branches of Arabic literature, was born at his mother's village, Ṣafûriya, A.H. 963=A.D. 1555. In A.H. 973=A.D. 1565 his father, who belonged to a family of Bûrîn, took him to Damascus, where he had him admitted to the Madrasah Al-'Umariyah. He studied there under 'Alî Ibn Ġānim al-Maqdisî (d. A.H. 1004=A.D. 1595), Ibrâhîm Ibn al-Aḥḍab (d. A.H. 1010=A.D. 1601) and Shaikh Abû Bakr aḍ-Ḍabbâḥ. In A.H. 975=A.D. 1567 he left Damascus on account of famine, and made his way to Jerusalem, where he read from Shaikh al-Islâm Muḥammad Ibn Abî'l-Luṭf (d. A.H. 1028=A.D. 1619). In A.H. 979=A.D. 1571 he came back to Damascus, where he completed his studies under Shamsaddîn Muḥammad Ibn al-Minqâr (d. A.H. 1005=A.D. 1596) and others. After completing his education our author served as a professor in several Madrasahs of Damascus, and delivered lectures in the mosque founded by Sultân Sulaimân I (A.H. 926-974=A.D. 1520-1566). He composed, besides the present work and those mentioned by Brock., vol. ii, p. 290, annotations on Al-Baiḍâwî's commentary



on the Qurân and on *Al-Kashshâf* of Az-Zamakhsharî. In A.H. 1010=A.D. 1601 he was appointed Qâdi of the Syrian caravan of the Hajj pilgrims. He died at Damascus on Wednesday, the 13th Jumâdâ I, A.H. 1024=A.D. 1615. See *Khulâsat al-Aṣar*, vol. ii, p. 51; *Dustûr al-I'lâm*, fol. 21<sup>a</sup>; Brock., vol. i, p. 290.

In the preface, after some remarks on the excellence of the *Diwân* of Ibn al-Fârîd, the commentator tells us that he wrote this commentary at the request of some of his learned friends. He adds that, in spite of a long search, he could not succeed in finding any previous commentary on the *Diwân*.

The first line commented upon is as follows:—

سابق الاطلاع يطوى البید طی \* منعما عرج علی کثبان طی

The commentary ends with a short biographical account of the author of the text.

For other copies see Berlin, Nos. 7718-9; München, Nos. 521-2; Paris, Nos. 3157-8; Leyden, No. 686; Bodl., vol. i, No. 1233; Br. Mus. Suppl., No. 1072; Cairo, vol. iv, p. 268; Nûr 'Uṣmâniyah, Nos. 3970-1; Ayâ Şûfiyah, Nos. 4074-6; Âsafiyah, p. 708.

For the printed editions see *Iktifâ'al-Qunû'*, pp. 279-365.

Written in fair Arabian Naskh, with quotations from the text in red.

Not dated; probably 18th century.

The title-page bears the seal and signature of a certain Maḥmûd Dâ'ûd, dated A.H. 1270=A.D. 1852.

### No. 2529.

fol. 30; lines 6; size  $15\frac{1}{2} \times 11$ ;  $12\frac{1}{2} \times 9$ .

الکواکب الدریة فی مدح خیر البریة

### AL-KAWÂKIB AD-DURRÎYAH FÎ MADḤI KHAIR AL-BARÎYAH.

A very splendid and exceedingly valuable copy of Al-Bûşîrî's *Qaṣîdat al-Burdah*, a well-known poem in praise of the Prophet beginning as follows:—

قال الشيخ الامام العالم العلامة حجة العرب لسان الادب قدوة الانام  
بقية السلف الكرام ابو عبد الله محمد البوصيري رحمه الله "سبب انشائي"  
لهذه القصيدة المباركة اني كنت قد اصابني خلط النخ \*

The Qaṣīdah begins thus :—

أ من تذكر جيـران بندي سلم \* مزجت دمعاجري من مقلة بدم

Al-Bûṣirī, whose full name is *Sharafaddīn Abū ‘Abdallāh Muḥammad bin Sa‘īd bin Ḥammād bin Muḥsin bin ‘Abdallāh bin Ṣanhāj bin Hilāl aṣ-Ṣanhājī ad-Dulāṣī* بن محمد بن عبد الله بن منجاء بن هلال الصنهاجي الدلاسي, was born at Bûṣīr (a village in Upper Egypt), A.H. 608=A.D. 1211. He wrote several poems in praise of the Prophet, and died, according to Ibn Ḥajar al-Haiṣamī in A.H. 694=A.D. 1294. See Afdal al-Qirā, fol. 3<sup>a</sup>, and *Dustūr al-I‘lām*, fol. 21<sup>b</sup>.

The occasion of the composition, as stated by the author in the preface, is that he had been suffering from hemiplegia, which, in spite of all efforts, could not be cured by any physician; he had to give up the idea of medicinal treatment and to form the project of composing the present poem in order to seek God's pity. After composing the poem he saw the Prophet in a dream stroking him, and when he awoke he found himself completely cured.

For other copies see Br. Mus., p. 76; Br. Mus. Suppl., No. 1079; Pertsch, No. 2275; Berlin, No. 7786; Cairo, vol. iv, p. 296; Râmpûr, p. 608; Āṣafīyah, p. 1249. For printed editions and commentaries, see Brock., vol. i, p. 264; *Iktifā‘ al-Qunû‘*, p. 280.

Every page is divided into six compartments, each containing a line of the poem; written alternately in small Raiḥān and large Ṣulṣ. The first double-page is very richly and fancifully illuminated. At the end the words تمت البردة الشريفة are written in white on a gold ground, enclosed within a richly illuminated border.

Not dated; probably 14th century.

According to a note on the title-page the MS. was presented by ‘Abdalqâdir bin Muḥammad Ibn Zuhairah al-Ḥambalī al-Makkī to Sulṭān Bāyazīd II (A.H. 886-918=A.D. 1481-1512). This ‘Abdalqâdir Ibn Zuhairah was born at Mecca, A.H. 891=A.D. 1486. He held several high posts in his native town as well as in Cairo, and died in A.H. 930=A.D. 1524. For details of his life, see *As-Suḥub al-Wâbilah*, fol. 74<sup>a</sup>.

The title-page contains, besides an illegible seal, the seal and signature of a certain Bûstânî Bâshî Aḥmad, dated A.H. 1207=A.D. 1792.

---

### No. 2530.

foll. 15 ; lines not uniform ; size  $9 \times 7$  ;  $7 \times 5$ .

The Same.

Another copy of the same Qaṣīdah, with a short preface beginning as follows :—

اما بعد حمد الله تعالى و الصلوة على حبيبه و خليفه المصطفى فهذه  
صورة املاء ناظم هذه القصيدة الشيخ الامام العالم ..... في سبب  
انشائها قال كذت قد اصابني خلط الخ \*

The Qaṣīdah begins as usual.

The MS. was transcribed at Harât by Muḥammad Amīn bin Dānīshmand as-Sultānī, a calligrapher of some repute, who flourished in the latter part of the 9th century of the Hijrah.

Written in good Naskḥ, with vowel points. The first, the middle and the last lines of every page are in large Sulṣ characters, the middle line being always sketched in black and filled with gold.

Dated A.H. 891=A.D. 1486.

The title-page contains, besides seven illegible seals, several 'Arḍīdahs belonging to officials of the Mughal emperors of Delhi.

---

### No. 2531.

foll. 20 ; lines 8 ; size  $6 \times 4\frac{1}{2}$  ;  $3\frac{1}{2} \times 2\frac{3}{4}$ .

The Same.

Another copy of the same Qaṣīdah, beginning as usual. The preface is wanting.

Written in very elegant and fully vocalised Naskḥ, within gold, black and blue ruled borders, with an illuminated frontispiece. The beginning and end of each line are marked by gold roses.

Dated A.H. 921 = A.D. 1515.

Scribe: عبد الحق بن محمد السبرواری.

The seals of Nawwâb Wilâyat 'Alî Khân and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page as well as at the end.

### No. 2532.

foll. 67 ; lines 5 ; size  $8\frac{1}{2} \times 5\frac{1}{4}$  ;  $4\frac{3}{4} \times 3$ .

The Same.

A copy of the same Qaṣîdah, with a metrical Persian version in the margin.

The Persian version begins thus :—

ای زیاد صحبت یارانت اندر ذی سلم  
اشک چشم آمیخته با خون روان گشته بهم

Written in fair Nasta'liq. Worm-eaten.

Not dated ; probably 17th century.

The MS. was presented to the library by Mr. Ṣalâḥaddîn Khudâbakhsh.

### No. 2533.

foll. 60 ; lines 17 ; size  $9 \times 6\frac{1}{4}$  ;  $6\frac{1}{4} \times 4$ .

مختصر شرح قصيدة البردة

## MUKHTAṢAR SHARḤ QAṢÎDAT AL-BURDAH.

It is an abridgment of a commentary on Al-Bûṣîrî's *Qaṣîdat al-Burdah*. By Muḥammad bin 'Abdallâh bin Maḥmûd الله محمد بن عبد الله محمود بن محمود.

Beginning :—

حامدا لله العلى العظيم و مستعينا بالله العزيز العليم و مصليا على  
سيد جميع الاشراف محمد بن عبد الله بن عبد المطلب بن هاشم بن  
عبد مناف و على آله و صحبه النج \*

The author, the precise dates of whose life are not known, tells us in the epilogue that he abridged this commentary from the *Ṭib al-Ḥabīb fī Sharḥ Qaṣīdat al-Ḥabīb* of Abū 'Abdallāh Muḥammad bin Aḥmad Ibn Marzūq at-Tilimsānī.

This At-Tilimsānī, whom Ibn Ḥajar al-'Asqalānī (Ad-Durar al-Kāminah, vol. ii, fol. 118<sup>a</sup>), on the authority of Ibn al-Khaṭīb, describes as a scholar of considerable repute, was born at Tilimsān, A.H. 711=A.D. 1311. After being initiated in several branches of learning by his brother, Abū Mūsā, he made a journey to Ḥijāz, where he completed his studies under a large number of scholars of Mecca and Medina. He held several high posts in Morocco, Tunis and Egypt, and died in Cairo, A.H. 781=A.D. 1379. See Ad-Durar al-Kāminah, vol. ii, fol. 118<sup>b</sup>; Dustūr al-I'lām, fol. 134<sup>b</sup>; and Buḡyat al-Wu'āt, fol. 14<sup>b</sup>.

No other copy of the present abridgment is known. For copies of the *Ṭib al-Ḥabīb* see Berlin, No. 7788; Cambridge, No. 57; Kûprilîzâdah, No. 1306; and Brock., vol. i, p. 265.

Written in Nasta'liq.

Dated A.H. 1267=A.D. 1849.

A seal bearing the name of a certain Sayyid 'Alī Ḥusain al-Ḥasanī al-Ḥusainī is found on fol. 1<sup>a</sup> as well as at the end.

### No. 2534.

fol. 110; lines 20; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{3}{4} \times 4$ .

الكاشية على قصيدة البردة

### AL-ḤĀSHIYAH 'ALĀ QAṢĪDAT AL-BURDAH.

A very old copy of a commentary (believed to be unique) on Al-Būṣīrī's *Qaṣīdat al-Burda*, by Badraddīn Abū 'Abdallāh Muḥammad bin Bahādur bin 'Abdallāh at-Turkī al-Miṣrī az-Zarkashī بدر الدين ابو عبد الله محمد بن بهادر بن عبد الله التركي المصري الزركشي (d. A.H. 794=A.D. 1392; see Lib. Cat., vol. v, part i, No. 158).

Beginning:—

الحمد لله الذي عظم نبيه و منّ علينا به و شرفه بالمحکم

و المتشابه النعم \*

In the preface the author traces his Isnâd (the chain of successive teachers) to al-Bûşîrî through two intermediate links, viz., 'Alâ'addîn Muğlatâ'î (*d.* A.H. 762=A.D. 1360) and Shaiḡh Nûraddîn al-Hâshimî.

The explanation of each verse is given under two heads, viz., الغريب (explanation of rare words) and الاعراب (grammatical analysis).

No other copy of the work is known.

Written in bold Arabian Naskḡ. The commentary includes the whole text, written in red.

Dated the 18th Du'l-Hijjah, A.H. 856=A.D. 1452.

Scribe: ... محمد بن محمد.

According to a note on the title-page the MS. was purchased by Al-Ḥâjj Muḥammad bin Khalîl al-Baġdâdî in A.H. 1162=A.D. 1749. This Muḥammad bin Khalîl al-Baġdâdî, a scholar of some repute, was born in Baġdâd, A.H. 1125=A.D. 1713. After the death of his parents he made a journey to Al-Jazîrah and thence to Diyârbakr, where he attended the lectures of Maḥmûd al-Anṭâkî. In A.H. 1150=A.D. 1737 he left Diyârbakr for Damascus, where he settled permanently and completed his studies under Muḥammad bin Aḥmad Qûlaqsaz (*d.* A.H. 1164=A.D. 1751), Shamsaddîn Muḥammad bin 'Abdarrahmân al-Ġazzî (*d.* A.H. 1167=A.D. 1754), Ismâ'il bin Muḥammad al-'Ijlawnî (*d.* A.H. 1162=A.D. 1749), Ṣâliḡ bin Ibrâhîm al-Jinînî (*d.* A.H. 1170=A.D. 1756) and others. He held several high posts at Damascus, where he died in A.H. 1173=A.D. 1759. See Silk ad-Durar, vol. iv, p. 39.

### No. 2535.

fol. 85; lines 19; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $4\frac{1}{4} \times 3$ .

شرح قصيدة البردة

## SHARḤ QAṢÎDAT AL-BURDAH.

A commentary on Al-Bûşîrî's *Qaṣîdat al-Burdah*, by Shihâbaddîn Aḥmad bin Shamsaddîn bin 'Umar az-Zâwulî ad-Dawlatâbâdî شهاب الدين احمد بن شمس الدين بن عمر الزاوي الدولة آبادي (*d.* A.H. 849=A.D. 1445; see Lib. Cat., vol. xiv, No. 1117).

The author's name is found not in the body of the text but in the following note, written on the title-page:—

الجزء الاول من نسخة شرح قصيدة البردة لملك العلماء قاضي  
شهاب الدين الدولة آبادي كذا رأيت مكتوبا على ظهر نسخة \*

Beginning:—

أ من تذكر جي—ران بندي سلم \* مزجت دمعاً جري من مقلة بدم  
اللغة - التذكرياد أردن - الجار همسايه الجيران جماعة - ذو خدائند -  
السلم موضوع بالشام النح \*

The commentary includes the whole text written in Naskh, with vowel points. The lexicographical explanation of difficult words in the text is in some cases in Persian.

No other copy of the work is known.

Written in Indian Nasta'liq.

The correct order of the folios should be 1-3, 5-6, 4, 7-9, 15, 11-14, 10, 16-85.

Not dated; probably 18th century.

Three fly-leaves at the end contain a Persian note on physiognomy.

### No. 2536.

fol. 67; lines 13; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6 \times 3\frac{3}{4}$ .

شرح قصيدة البردة

## SHARH QASĪDAT AL-BURDAH.

A commentary on Al-Bûsîrî's *Qasîdat al-Burda*, by Zainaddîn Khâlid bin 'Abdallâh al-Azhari زين الدين خالد بن عبد الله الأزهرى (d. A.H. 905=A.D. 1499; see Lib. Cat., vol. xx, No. 2095).

Beginning:—

اما بعد حمد الله مستحق الحمد و التهليل و التكبير و التسبيح  
و الصلوة و السلام على سيدنا محمد صاحب الوجه المليم النح \*

The commentary was written at the request of the author's nephew.

For other copies see Berlin, No. 7791; München, No. 546; Paris, Nos. 794, 3192; Br. Mus., Nos. 619-20; India Office, No. 822; Escur., No. 304; Alger, No. 1853; Ayâ Şûfiyah, No. 4059; and Cairo, vol. iv, p. 266. See also Hâj. *Khal.*, vol. iv, p. 526, and Brock., vol. i, p. 265.

The work has been printed in Cairo, A.H. 1286.

Written in fair Nasta'liq, with quotations from the text in red.

Dated A.H. 1241=A.D. 1825.

### No. 2537.

fol. 331; lines 21; size 8×6; 6×4.

افضل القرى لقراء ام القرى

## AFDAL AL-QIRÂ LIQURRÂ' UMM AL-QURÂ.

A commentary on *Al-Qaṣīdat al-Hamzīyah* of Al-Bûṣīrī composed in praise of the Prophet, by Shihâbaddin Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Haiṣamī بن علی بن محمد بن علی بن شهاب الدين احمد بن محمد بن أبي جابر الهيثمي المكي (d. A.H. 974=A.D. 1566; see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله الذي اختص نبينا محمدا صلى الله عليه وسلم بكتاب  
اخرس الفصحاء و اعجز البلغاء عن التغوة بمثل اقصر سورة من سورة بل  
آية من آياته النج \*

The real title of Al-Bûṣīrī's poem is ام القرى; but it is generally called القصيدة الهجرية فى المدائح النبوية. The commentary was first entitled المنح المكية, and later افضل القرى لقراء ام القرى. It was composed, in A.H. 966=A.D. 1558 (see the colophon of the copy No. 2538 below).

For other copies see Berlin, No. 7830; Leyden, No. 725; Paris, No. 3197; India office, Nos. 824-6; Brill-Houtsma, No. 26; Escur., No. 315; Alger, Nos. 1852-3; Cairo, vol. iv, p. 333; Yeni, No. 1011; Nûr 'Uṣmāniyah, Nos. 4070-1; and Bûhâr, No. 431.



The work has been thrice printed in Cairo, viz., A.H. 1292, 1303 and 1307.

For other commentaries see Hâj. Khal., vol. iv, p. 557.

Written in Arabian Naskh. The words explained are in red.

Dated the 14th Ramaḍân, A.H. 1043=A.D. 1633.

The title-page contains a short biographical account of the author.

### No. 2538.

fol. 292; lines 21; size  $11\frac{3}{4} \times 8\frac{1}{2}$ ;  $9\frac{3}{4} \times 5\frac{1}{4}$ .

The Same.

Another copy of the same work, beginning as the above.

The colophon reads thus:—

قال المؤلف رحمه الله تعالى ورضى عنه و عذا و عن جميع المسلمين  
والمسلمات و اتفق الفراغ منه قرب نصف ليلة الجمعة ثانى جمادى  
الاولى سنة ست و ستين و تسع مائة ..... كان الفراغ من رقعها  
عصر يوم الجمعة المبارك ثالث عشر شهر شعبان الكريم سنة سبع و اربعين  
و مائة و الف \*

The colophon quoted by the scribe tells us that the work was composed in A.H. 966=A.D. 1558.

Written in elegant Arabian Naskh, within yellow, green and double red ruled borders. The verses of Al-Bûṣîrî's poem are written in light green.

Dated A.H. 1147=A.D. 1734.

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 1165=A.D. 1752.

## No. 2539.

fol. 79 ; lines 23 ; size  $8\frac{3}{4} \times 6\frac{1}{2}$  ;  $6\frac{1}{4} \times 3\frac{3}{4}$ .

حاشية على شرح الحمزية

## HÂSHIYAH 'ALÂ SHARḤ AL-HAMZÎYAH.

The present MS. is defective at the beginning. It contains neither title nor author's name ; but in an endorsement on fol. 1<sup>a</sup> it is said to be a fragment of the author's original draft of a gloss on Al-Haiṣamî's commentary on Al-Bûṣîrî's Hamzîyah in praise of the Prophet. The name of the author of the gloss cannot be traced, but he was a scholar of the 12th century A.H. ; see colophon quoted below.

The MS. opens abruptly thus :—

العلامة الرزقاني في شرح المواهب و قدمت الجواب عن  
استشكله ..... بان مراده الجدات وجدات الجدات من قبل الابوين  
انتهى وقال التلمساني في شرح الشفا هذا ابعد و الله اعلم يرجع الى  
امه عليه الصلاة والسلام و ام ابيه و ام كل اصل من الطرفين من جهة الآباء  
و الامهات النح \*

The colophon reads thus :—

و كان الفراغ من تعليقها يوم الاحد المبارك تاسع عشر شهر ربيع الثاني  
من شهر سنة ثمان و ستين و مائة و الف من هجرة خاتم الرسل عليه  
افضل الصلاة والسلام \*

According to this the work was completed on Sunday, the 19th Rabi' II, A.H. 1168=A.D. 1754.

No other copy of the work is known.

Written in Naskh, with additions and alterations in the margin.

Dated A.H. 1168=A.D. 1754.

Marginal notes are not frequent.

## No. 2540.

fol. 8 ; lines 19 ; size  $8 \times 4\frac{1}{2}$  ;  $7 \times 4$ .

شرح كافية البديعية

## SHARḤ KĀFIYAT AL-BADĪ'IYYAH.

A commentary by Ṣafiaddīn 'Abdal'azīz bin Sarāyâ al-Hillî on his own Badî'iyyah, a poem in praise of the Prophet, illustrating poetical figures.

Beginning :—

الحمد لله الذى حل لنا سحر البيان النخ \*

The author, Ṣafiaddīn al-Hillî, an illustrious poet and philologist of great talent, was born at Hillah in A.H. 677=A.D. 1278. After completing his education he engaged in trade, in which capacity he visited numerous distant places, such as Syria, Egypt and Mâridīn. During his travels he made the acquaintance of rulers and noblemen of various places, and wrote poems in praise of them. He attached himself for a long time to the court of Ġâzî Najmaddīn al-Manṣûr (A.H. 693-712=A.D. 1294-1312), ruler of Mâridīn, in whose praise he composed his poem entitled *Durar an-Nuḥûr fî Maddâ'ih al-Malik al-Manṣûr* (see Leyden, No. 732). He also wrote poems in praise of An-Nâṣir Muḥammad bin Qalâ'ûn, Bahrî Mamlûk King of Egypt, and Al-Mu'ayyad Ismâ'il (A.H. 710-733=A.D. 1310-1332), ruler of Ḥamât. He died at Bagdâd, according to Zainaddīn Ibn Ḥabīb, in A.H. 750=A.D. 1349, or according to Aṣ-Ṣafadî, in A.H. 752=A.D. 1351. See *Ad-Durar al-Kâminah*, vol. i, fol. 290<sup>b</sup> ; *Dustûr al-I'lâm*, fol. 80<sup>a</sup> ; *Brock.*, vol. ii, p. 159.

The first line of the poem reads thus :—

ان جئت سلعا فسل عن جيرة العلم \* و اقرأ السلام على عرب بنى سلم

In the preface, after mentioning the names of early writers on 'Ilm al-Badî', the author states that his own Badî'iyyah consists of 145 Baits, and illustrates 151 poetical figures. Cf. Ḥâj. Khal., vol. ii, p. 33.

For other copies see Berlin, Nos. 7349-52 ; Gotha, No. 2793 ; Paris, Nos. 3206-7, 3248 ; Escur., Nos. 240, 390 ; Br. Mus. Suppl., No. 986 ; and Cairo, vol. vi, p. 262.

Written in small Indian Nasta'liq. The commentary includes the entire text of the Badi'iyyah, written in Naskh. The last folio is seriously damaged.

Not dated ; probably 18th century.

### No. 2541.

fol. 12 ; lines 11 ; size  $6\frac{1}{4} \times 4\frac{1}{2}$  ;  $4\frac{1}{4} \times 3$ .

القصيدۃ التائيہ

### AL-QAŞÎDAH AT-TÂ'IYYAH.

A poem in praise of the Prophet, by Taqiaddin 'Alî bin 'Abdal-kâfi as-Subkî ash-Shâfi'î نقى الدين على بن عبد الكافي السبكي الشافعى (d. A.H. 756=A.D. 1355 ; see Lib. Cat., vol. xiii, No. 907).

Beginning :—

تيقظ لنفس عن هداها تولت \* و با در فنى التاخير اعظم وحشة

A copy of the work is noticed in Br. Mus., No. 616.

Written in Arabian Naskh.

Dated A.H. 1239=A.D. 1824.

Scribe : السيد محمد ... الشافعى .

### No. 2542.

fol. 218 ; lines 25 ; size  $10\frac{1}{2} \times 9$  ;  $8\frac{1}{2} \times 5$ .

الحان السواجع

### ALḤÂN AS-SAWÂJÎ.

A collection of the author's poetical correspondence with contemporary scholars.

Author : Şalâhaddin Abu's-Şafâ Khalîl bin Aibak as-Şafadî صلاح الدين ابو الصفا خليل بن ايبك الصفدى (d. A.H. 764=A.D. 1363 ; see Lib. Cat., vol. xii, No. 652).

Beginning :—

الحمد لله الذي جعل البادى اميرا و قدر للمراجع ان يكون مامورا و مرج

بينهما بكران [ sic ] يلتقيان يخرج منهما اللؤلؤ منظوما و منذورا الخ \*

The work is arranged alphabetically according to the proper names of the author's correspondents, beginning with [Ibrâhîm bin] Aḥmad bin Muḥammad al-Qâḍî Aminaddîn Ibn Ġânim and ending with Yûsuf bin Muḥammad bin Aḥmad bin Şâlih bin Şârim bin Makhlûf al-Qâḍî al-Fâḍil Nûraddîn al-Anşârî al-Khazraǵî al-Fayyûmî al-Miṣrî. The dates of correspondence range from A.H. 716=A.D. 1316 to A.H. 760=A.D. 1359.

The full title of the work, as given in the colophon, is as follows:—

العان السواجع بين المبادى و المراجع \*

Cf. Hâj. Khal., vol. i, p. 401.

For the author's original work see Berlin, No. 8631. For other copies see Br. Mus. Suppl., No. 1016; Paris, No. 2067; Escur., No. 326; Bodl., vol. i, No. 380; Casiri, No. 324; and Brill-Houtsma, No. 55. See also Brock., vol. ii, p. 32.

The MS. was transcribed by An-Nâsir bin Aḥmad, the great grandson of Al-Muṭahhar (d. A.H. 980=A.D. 1572; see 'Aqilat ad-Daman, fol. 117\*).

Written in elegant Arabian Naskḥ, with an illuminated title-page and 'Unwân. The headings are in red or in some cases in light green.

Dated A.H. 1028=A.D. 1619.

Fol. 2<sup>a</sup> contains a note by a certain Muḥammad bin Hâshim bin Aḥmad al-Ḥamzî al-Ḥasanî, stating that the MS. was purchased by him from one Al-Ḥâjj Yaḥyâ bin Ismâ'il in A.H. 1210=A.D. 1795.

### No. 2543.

fol. 32; lines 21; size 8×5½; 6×3¾.

[مختصر سوق الرقيق]

[MUKHTAṢAR SŪQ AR-RAQÎQ.]

An abridgment of Ibn Nubâtah's *Sûq ar-Raqîq*, a *Diwân* consisting chiefly of amatory poems. Cf. Hâj. Khal., vol. iii, p. 631.

The abbreviator's name is not known.

The preface begins thus:—

حمداً لله الذى اشرق من شمس معارفه انوار المعارف و اتحف من  
اراد من عباده با بدع العوارف ..... و بعد فهذا التقات درر و ابهى

غرر ملتقط من ديوان الشيخ الامام العبر البكر الهمام بركة المسلمين  
جمال الدين الاكمل الاسعد شمس الدين محمد بن محمد [ بن محمد ]  
بن حسن بن نباته النخ \*

The poet, whose full name is Jamâladdîn Abû Bakr Muḥammad bin Muḥammad bin Muḥammad bin al-Ḥasan Ibn Nubâtah al-Fâriqî al-Judâmî al-Miṣrî ابن نباتة الحسن بن محمد بن محمد بن جمال الدين ابو بكر محمد بن محمد بن الحسن بن نباتة الفارقى الجذامى المصرى, was born in Cairo, A.H. 686=A.D. 1287, where he was brought up and educated. In A.H. 716=A.D. 1316 he left Cairo for Damascus, where he stayed for a long time. Ibn Ḥajar al-'Asqalânî, *Ad-Durar al-Kâminah*, vol. ii, fol. 248<sup>b</sup>, on the authority of Ad-Dahabî, describes him as a great poet, deeply versed in all branches of Arabic literature. Even after a lapse of six centuries his sweet verses still bear witness to his extraordinary merit and skill. He composed poems in praise of Al-Malik al-Mu'ayyad Abu'l-Fidâ Ismâ'il (A.H. 710-733=A.D. 1310-1332), the well-known historian and ruler of Ḥamât. He also wrote poems in praise of other princes and noblemen of Syria. In A.H. 761=A.D. 1369 he was summoned by Al-Malik an-Naṣir Ḥasan (A.H. 755-762=A.D. 1354-1361) to his court in Cairo, where he was received with marks of great respect and favour. He died in Cairo, A.H. 768=A.D. 1366. See *Ad-Durar al-Kâminah*, vol. ii, fol. 248<sup>a</sup>; Ḥusn al-Muḥâdarah, fol. 144<sup>b</sup>; *Dustûr al-I'lâm*, fol. 146<sup>b</sup>; and Brock., vol. ii, p. 10.

The present abridgment like its original is arranged in alphabetical order. It begins with a short amatory poem, the first line of which is as follows :—

وعدت بطيف خيالها هيفاء \*

Copies of the *Sûq ar-Raqîq* are noticed in *Escur.*, No. 449, and *Paris*, No. 3362.

No other copy of the present abridgment is known.

Written in fair Arabian Naskh, with the headings in red.

Dated the 1st Jumâdâ I, A.H. 1006=A.D. 1597.

At the end is a piece of three verses addressed by the copyist to Fakhraddîn 'Uṣmân ad-Damirî al-Mâlikî, congratulating him on the birth of a daughter named الكل ست Sitt-al Kull.

## No. 2544.

foll. 164 ; lines 17 ; size  $8 \times 5\frac{1}{2}$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

ديوان الحكاک

## DÎWÂN AL-ḤAKKÂK.

The Diwân of Ash-Shaikh Raḍiaddîn Abû Bakr bin Muḥammad al-Ḥakkâk الشيخ رضى الدين ابو بكر بن محمد الحكاک.

Beginning :—

الحمد لله المتعلی با حديثه فى محلى وحدانيته الباطن بغيب  
ذاته فى ظاهر شهادة صفاته النج \*

Al-Ḥakkâk, a poet and Ṣūfî, belonged to a family residing at Al-Jawz, a village in Abyssinia. He died, according to *Dustûr al-I'lâm*, fol. 37<sup>a</sup>, in A.H. 799=A.D. 1396. See also Brock., vol. ii, p. 10, where it is stated that Al-Ḥakkâk died in Syria about A.H. 752=A.D. 1351.

In a rather diffuse preface, written in rhymed prose, the author says that he had been urged by some literary friends to collect his compositions into a *Dîwân*, and had, after some hesitation, complied with their wish.

The *Dîwân* consists of *Qaṣîdahs*, letters in prose and verse and occasional poems, arranged in chronological order. From the headings sometimes prefixed, it appears that the principal correspondents of the author were Muḥammad Zainal-Ābidîn al-Qalîṣî, Yahyâ bin Muḥammad an-Nûr, Wajihaddîn 'Abdarrahmân bin Muḥammad al-'Alawî, Shaikh Ya'qûb al-Hindî, 'Afifaddîn 'Abdallâh bin 'Abdarrahmân al-'Alawî, and Sharafaddîn Ismâ'il bin Ibrâhîm al-Jabartî (*d.* A.H. 806=A.D. 1403 ; see *Dustûr al-I'lâm*, fol. 29<sup>b</sup>).

The dates found in the headings range from the month of Ramaḍân, A.H. 770=A.D. 1368 to the month of Ṣafar, A.H. 797=A.D. 1394.

The first poem begins with the following line :—

مررت بحىّ دونه العین راتع \* و لا یدہ لخمى بنبل البراقع

The present copy is incomplete at the end. The last piece breaks off with the following verse :—

اعرض و سمع و عصر حیده \* و أراح و انا حسرة احیده

For other copies see Gotha, No. 2303, and Escur, No. 372.

Written in elegant Arabian Naskh, with the headings in red.

Not dated ; probably 16th century.

The title-page contains, besides the signatures of several former owners of the MS., the following seals :—

1. A seal bearing the name of Abû Sa'id Imâmaddîn Aḥmad, the servant of Muhiyaddîn 'Ālamgîr Ġâzî (A.H. 1069-1118=A.D. 1659-1707), dated A.H. 1088=A.D. 1677.

2. Two seals of Wâjîd 'Alî Shâh, the last king of Audh.

3. A seal bearing the inscription بر اعدای دین شد مظفر حسین, dated A.H. 1277=A.D. 1860.

### No. 2545.

fol. 84 ; lines 15 ; size  $7\frac{1}{2} \times 5$  ;  $5\frac{1}{2} \times 3$ .

ديوان الشيخ على الوفاي

### DÎWÂN ASH-SHAIKH 'ALÎ AL-WAFÂ'Î.

An old copy of the Diwân of Ash-Shaikh Abu'l-Ḥasan 'Alî bin Muḥammad bin Muḥammad bin Wafâ' ash-Shâdîlî al-Iskandarî al-Wafâ'î الشيخ ابو الحسن علي بن محمد بن محمد بن وفا الشاذلي الاسكندري الرفاعي.

The poet, a great saint of Egypt, was born in A.H. 759=A.D. 1357. He died in Cairo, A.H. 807=A.D. 1404. See Husn al-Muḥâdarah, fol. 133<sup>b</sup> ; Al-Qabs al-Hâwî, fol. 153<sup>a</sup> ; Dustûr al-I'lâm, fol. 153<sup>b</sup> ; Brock., vol. ii, p. 120.

The Diwân is chiefly composed of religious and Sûfî poems, arranged in alphabetical order.

The first poem begins with the following verse :—

حققت عهد معبتي وولائي \* بشهود توحيدى و حكم وفايى

For other copies see Berlin, Nos. 7880-1 ; Br. Mus., No. 625 ; and Escur., No. 445.

Written in fair Arabian Naskh, with vowel points.

Not dated ; probably 16th century.

The title-page contains a seal bearing the name of a certain 'Abdalḥamîd Nâfî'.



## No. 2546.

foll. 59 ; lines 17 ; size  $9 \times 6\frac{1}{4}$  ;  $6 \times 4$ .

ديوان الجعبرى

## DÎWÂN AL-JA'BARÎ.

The Dîwân of Muḥammad bin Abî Bakr al-Ja'barî بن محمد بن أبى بكر الجعبرى , with the following inscription :—

قال الشيخ الامام العابد الزاهد القدوة الاديب محمد بن ابى بكر  
الجعبرى شيخ الصوفية بالخازن الصالحية \*

The poet, a Sûfî of the *Sâlihiyyah* convent, Cairo, died, according to Brock., vol. ii, p. 166, in A.H. 820=A.D. 1417.

The Dîwan is chiefly composed of religious and mystic poems, arranged without regard to rhyme or chronology, with headings indicating metres. The first poem begins with the following verse :—

اضحك محبك ساكب العبرات \* يا من مماتى فى هواه حياتى

The colophon reads thus :—

قد تم ديوان الشيخ الجعبرى رضى الله عنه من اوله الى آخره على  
التمام و الكمال و الحمد لله على كل حال \*

For other copies see Berlin, No. 7890 ; Gotha, No. 2311 ; Wien, No. 489 ; Br. Mus., No. 770.

The MS. was transcribed at Aleppo for a certain As-Sayyid Maḥmûd Baiṭâr.

Written in a rather cursive Arabian Naskh, with the headings in red.

Dated A.H. 1297=A.D. 1880.

## No. 2547.

foll. 236 ; lines 32 ; size  $10\frac{1}{4} \times 6\frac{1}{2}$  ;  $9 \times 9\frac{1}{4}$ .

تقديم ابى بكر

## TAQDÎMU ABÎ BAKR.

A commentary by Abu'l-Maḥâsin Taqîaddîn Abû Bakr bin 'Alî, better known as Ibn Hîjjah al-Ḥamawî al-Qâdirî al-Ḥanafî

ابو المعاسن تقى الدين ابى بكر بن على المعروف بابن حجة الحموى القادري العنقى, upon his own *Bad'iyyah*, a rhetorical poem in praise of the Prophet, composed in the same metre and with the same rhymes as *Al-Bûşîrî's* famous poem, *Al-Qaṣīdat al-Burdah* (No. 2529 above).

Beginning:—

قال الشيخ الامام العالم الحجة الاديب البارع نقى الدين ابو بكر بن  
حجة القادري الحموى ممشى ديوان الانشاء الشريف بالديار المصرية  
تغمده الله بالرحمة و الرضوان الحمد لله البديع الرفيع الذى احسن ابتداء  
خلقنا بصنعه و ارلانا جميل الصنيع الخ \*

The author, a poet of genius and a philologist of great talent, was born at Ḥamât about A.H. 767=A.D. 1365. He was first engaged in the craft of a button-maker; hence his surname is *Azrârî*. At a later period he devoted himself to study, and visited Mawṣil, Damascus and Cairo for the sake of acquiring learning. In Cairo he wrote poems in praise of Qâḍî'l-Quḍât Ibrâhîm Ibn Jamâ'ah (*d.* A.H. 790=A.D. 1388) and Fakhraddin Abu'l-Faraj 'Abdarrahîm bin 'Abdarrazzâq Ibn Makânîs (*d.* A.H. 794=A.D. 1392). He left Cairo for Damascus. When he arrived it was in flames, undergoing siege by Saifaddîn Az-Zâhir Barqûq (A.H. 784-801=A.D. 1382-1398). He wrote a long letter to the aforesaid Ibn Makânîs, describing the horrible fate of Damascus. Thence he went to his native town Ḥamât, where he composed poems in praise of 'Alâ'addîn Ibn Abi'l-Baqâ', Qâḍî of Damascus, Aminaddîn al-Ḥimşî and others. In the time of Sultân Al-Mu'ayyad *Shaikh* (A.H. 815-824=A.D. 1412-1421) he revisited Cairo, where he was appointed as a *Munshî* in the *Diwân* by Nâsiraddîn Ibn al-Bârîzî, the prime minister. In A.H. 830=A.D. 1427 he left Cairo for his native town Ḥamât, where he devoted himself entirely to the composition of his valuable books. He died at Ḥamât, on the 25th *Shabân*, A.H. 837=A.D. 1433. See *Mu'jam* of Ibn Fahd, fol. 64<sup>a</sup>; *Dustûr al-I'lâm*, fol. 39<sup>a</sup>; Brock., vol. ii, p. 15.

The first line of the poem reads thus:—

لى فى ابتدا مدحك يا عرب ذى سلم  
براعة تستهل الدمع فى العلم

According to Hâj. *Khal.*, vol. ii, p. 34, the poem consists of 143 Baits, and illustrates 136 poetical figures.

The commentary, which is also entitled *Khizānat al-Adab Wa Ġāyat al-Arab*, was composed at the instance of the aforesaid Nāṣiraddīn Ibn al-Bārīzī. It is full and exhaustive. Each figure is illustrated by corresponding lines of previous Badī'iyahs, and by copious examples from the whole range of Arabic poetry. It was completed, as stated by the author at the end, in A.H. 826 = A.D. 1423.

For other copies see Berlin, Nos. 7361-4; Gotha, Nos. 2795-6; Paris, Nos. 3213-7; Br. Mus. Suppl., No. 985; Escur., Nos. 294, 436; Cairo, vol. iv, pp. 135, 219; Ayâ Şûfiyah, No. 4053; Nûr 'Uṣmāniyah, Nos. 3995-6; Kûprilizâdah, No. 1305; Râmpûr, p. 585; and Bûhâr, No. 398.

The work has been thrice printed, viz., in Calcutta, A.H. 1230; in Bûlâq, A.H. 1273; and in Cairo, A.H. 1304.

Written in fair Arabian Naskḥ, within red ruled borders. The commentary includes the whole text, written in bold Naskḥ.

Dated A.H. 1096 = A.D. 1685.

The title-page contains, besides the signature of 'Abdallâh bin 'Alī bin 'Izzaddīn al-Akwa', for whom the MS. was transcribed, a note by Ibrâhīm, son of Al-Mutawakkil Qâsim (A.H. 1128-1139 = A.D. 1716-1726), Imâm of Şan'â, stating that it was presented to him by 'Alī bin Zaid al-Ḥayawânî in A.H. 1178 = A.D. 1764.

Eight fly-leaves at the beginning contain, besides miscellaneous notes and extracts from other books, a table of poetical figures, with references to the folios of the MS.

Fol. I<sup>b</sup> contains a seal bearing the inscription لسان السلطان محمود الدوله منشي محمد صفدر على خان بهادر, dated A.H. 1277 = A.D. 1860.

## No. 2548.

fol. 32; lines 19; size 8×6; 6×4.

التحفة الصغية فى شرح الابيات الصوفية

## AT-TUḤFAT AŞ-ŞAFÎYAH FÎ SHARḤ AL-ABYÂT AŞ-ŞÛFÎYAH.

A Şîfî poem on the true knowledge of God, by Jamâladdīn Abû 'Abdallâh al-Hâdî bin Ibrâhīm bin 'Alī bin al-Murtaḍâ bin al-Hâdî Ilâ'l-Ḥaqq Yaḥyâ bin al-Ḥusain bin al-Qâsim bin Ibrâhīm bin Rasûlallâh جمال الدين ابو عبد الله الهادى بن ابراهيم بن على بن المرتضى بن

[sic] الهادى الى الحق يعقبنى بن الحسين بن القاسم بن ابراهيم بن رسول الله with a full commentary by his brother Muḥammad bin Ibrāhīm.

The first line of the poem reads thus:—

تقدم وعدكم فمتى الوفاء \* و طال بعدكم فمتى اللقاء

The commentary begins thus:—

الحمد لله الذى خص المقربين بحبه و أنفسهم بقربه .....  
و بعد فان طرق الخير ما زالت تزداد و عورة و توقع السالكين فى كل ضرورة  
الا من اتخذ العزلة عن الخلق سفينة نجاته و الذكر للخالق سبحانه اذيس  
خلواته الخ \*

A short biographical notice of the commentator is given by his contemporary biographical writer 'Umar Ibn Fahd (*d.* A.H. 885=A.D. 1480) in his *Al-Mu'jam*, fol. 176, where it is stated that he was born in Yemen about A.H. 765=A.D. 1363. Ibn Fahd, who personally met him at Mecca in A.H. 829=A.D. 1426, describes him as a man of great learning, deeply versed in Ḥadīṣ, Tafsīr and jurisprudence. His ancestors belonged to the Zaidī sect; but he himself was inclined to the Sunni Faith, in support of which he wrote a work in four volumes, entitled *القوام فى الذب عن سنة ابي القاسم*. He died on Tuesday, the 15th Muḥarram, A.H. 840=A.D. 1436.

No other copy of the work is known.

Written in fair Arabian Naskḥ. It appears from the original pagination of the MS. that foll. 4-5, which should come in their proper order, have been wrongly placed after fol. 1.

Dated A.H. 1086=A.D. 1675.

At the end is an anonymous poem, beginning as follows:—

ما زال قلبى تحس وجدا \* لما تذكرتكم و نجا—دا

### No. 2549.

fol. 114; lines 17; size  $6\frac{1}{2} \times 4\frac{1}{4}$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

نزهة النفوس ومضحك العبوس

## NUZHAT AN-NUFŪS WA MUḌḤIK AL-'ABŪS.

A collection of impudent and humorous poems and anecdotes, by Nūraddīn Abu'l-Ḥasan 'Alī Ibn Sūdūn al-Basbugāwī al-Ḥanafī

al-Qâhîrî العنقى القاهرى ابن سودون البسبغاوى a licentious poet of Egypt. He was born in Cairo, A.H. 810=A.D. 1407, and died at Damascus, according to Brock., vol. ii, p. 17, in A.H. 878=A.D. 1473. See also *Dustûr al-I'lâm*, fol. 69<sup>a</sup>, where his death is placed in A.H. 868=A.D. 1463.

Beginning :—

الحمد لله المنعم عذد قبض الذفوس بشرح الصدر .....  
قال مؤلف هذه الاحرف الغفير الى الله تعالى على ابن سودون البسبغاوى  
وابن زوجته ايضا غفر الله تعالى لهم وله وجعل معهم فى الجنة منزله  
اما بعد فلما كذت فى حال الصغر ساكن القلب من تحريك هم العيال  
النع \*

Cf. Haj. Khal., vol. vi, p. 337.

The work was completed, as stated at the end, on the 8th Du'l-Hijjah, A.H. 863=A.D. 1459.

For other copies see Escur., No. 450; Paris, No. 3220; Bodl., vol. i, No. 424; Berlin, Nos. 7909-10, where the contents of the work are described.

The work has been lithographed in Cairo, A.H. 1280.

Written in fair Arabian Naskh, with the headings in red. The first and last folios are in a later hand.

It appears from the original pagination of the MS. that foll. 64-68, which should come in their proper order, have been misplaced in binding after fol. 57.

Not dated; probably 17th century.

### No. 2550.

fol. 269; lines 21; size 10×6; 7½×3¾.

روضة العشاق و بهجة المشتاق

## RAWDAT AL-'USHSHÂQ WA BAHJAT ÂL-MUSHTÂQ.

The *Dîwân* of Mâmaih al-Anjishârî, with the following title :—

ديوان ماميہ الانجشارى المسمى ببهجة العشاق و روضة المشتاق \*

Beginning :—

احمد الله حمد من ابتكر عرائس ابكار الافكار ..... اما بعد  
يقول [sic] العبد الفقير المعترف بالعجز والتقصير محمد بن احمد الرومى  
لما سألت ان يرزقنى الله الافنان بفن النظام لعل ان اكون ممتظما  
فى سلك النظام الخ \*

The author, Muḥammad Mâmaih bin Aḥmad al-Qusṭunṭīnī ar-Rûmī the rûmī of Constantinople, was born in A.H. 930=A.D. 1524. He died at Damascus, according to Dustûr al-I'lâm, fol. 125<sup>a</sup>, in A.H. 987=A.D. 1579. See also Cairo, vol. iv, p. 240, where his death is placed in A.H. 985=A.D. 1577.

The Dîwân is not alphabetically arranged. It begins with six Qaṣîdahs in praise of the Prophet, the first of which opens as follows :—

شجا مهجتى طير على الايك ساجع  
و تغريده المحزون للقلب صانع

There is no apparent system in the arrangement of the remainder of the Dîwân, which contains Qaṣîdahs, Mukhammasât, elegies and occasional poems. The last piece reads thus :—

ان الفتى كان سكرانا بوحدة \* فلن يلومونه [sic] فى العجم والعرب  
فكيف يا صاح سكرانا باربعة \* من الطلا والهوى واللحظ والشنب

For other copies see Nûr 'Uṣmâniyah, No. 1782, and Cairo, vol. iv, p. 240.

The MS. was transcribed for Al-Muṭahhar bin Yaḥyâ bin Muḥammad bin al-Ḥasan bin Amîr al-Mu'mînîn, an Imâm of Ṣan'â.

Written in fair Arabian Naskh, within double red ruled borders. Worm-eaten and water-stained.

Dated A.H. 1063=A.D. 1653.

Scribe : محمد بن يحيى الواقدي الملقب برنبور.

The title-page contains notes by several former owners about their purchase of the MS.

A seal bearing the name of a certain Al-Ḥasan bin Aḥmad bin Maḥmûd is found on a fly-leaf at the end.



No other copy of the work is known.

Written in fair Arabian Naskh, with the headings in red.

Not dated ; probably 18th century.

fol. 36<sup>a</sup>–45<sup>b</sup>.

II.

لامية العجم

## LÂMIYAT AL-‘AJAM.

A poem composed in imitation of Ash-Shanfarâ's *Lâmiyat al-‘Arab* (No. 2506 above) by Mu‘ayyidaddîn Abû Ismâ‘îl al-Ḥusain at-Ṭuġrâ‘î (*d.* A.H. 513=A.D. 1119). See No. 2521 above.

Beginning :—

اصالة الراى صانتنى عن الخطل \* وحلية الفضل زانتنى لدى العطل

Written in beautiful *Ṣulṣ*, with interlinear and marginal notes.

Not dated ; probably 18th century.

The title-page contains the seals and signatures of several former owners of the MS.

## No. 2552.

fol. 43 ; lines 25 ; size 8½ × 5¾ ; 7 × 3½.

ديوان الكرمي

## DÎWÂN AL-KARÎMÎ.

Fragment of the *Dîwân* of Muḥammad bin Yûsuf al-Karîmî  
ad-Dimashqî *الدمشقى الكرمي*.

The poet's name is found in the following line (fol. 4<sup>a</sup>) :—

ان الكرمي الذي سجدت \* لمقامه الادبا و انتصبوا

The short prefatory note, with which the Berlin copy (No. 7987) begins, is found on fol. 12<sup>b</sup>.

Al-Karîmî, an illustrious poet and a philologist of considerable talent and repute, was born at Damascus, A.H. 1008=A.D. 1599. He was a close follower of Ash-Shaikh Abu't-Tayyib al-Ġazzî, whose method and style he imitated in his compositions. He also took lessons from Muftî Faḍlallâh bin ‘Îsâ (*d.* A.H. 1039=A.D. 1629),



Shaikh ‘Abdarrahmân al-‘Imâdî (*d.* A.H. 1051=A.D. 1641), Shaikh ‘Umar al-‘Qârî (*d.* A.H. 1046=A.D. 1636), and others. He was well-versed in three languages, viz., Arabic, Persian and Turkish, in each of which he composed poems. He visited Constantinople thrice, and made acquaintance with Shaikh al-Islâm Yaḥyâ bin Zakariyyâ (*d.* A.H. 1053=A.D. 1643) and other noblemen and composed poems in their praise. In A.H. 1034=A.D. 1624 he was appointed Qâḍî of the Syrian caravan of Ḥajj-pilgrims. He died on Thursday, the 7th Rabi ‘I, A.H. 1068=A.D. 1657. For further particulars of his life see Khulâṣat al-Aṣar, vol. iv, pp. 273-280, Brock., vol. ii, p. 276.

The Diwân is chiefly composed of Qasîdahs or laudatory poems, arranged without regard to rhyme or chronology.

The present fragment opens abruptly with the following verse :—

هو مولا اعد مدحى علاه \* نعمة لى بشكرها لا افوم

For other copies see Berlin, Nos. 7987-8, and Br. Mus., No. 634.

Written in Arabian Naskh, within red ruled borders.

Not dated ; probably 18th century.

## No. 2553.

foll. 460 ; lines 17 ; size  $9\frac{1}{2} \times 6$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

انوار الربيع

## ANWÂR AR-RABÎ‘.

A commentary by Ṣadraddîn ‘Alî bin Aḥmad bin Muḥammad Ma’sûm bin Ibrâhîm al-Madanî ash-Shirâzî, better known as As-Sayyid ‘Alî Khân ابراهيم بن محمد معصوم بن ابراهيم الشيرازى الشهير بالسيد على خان (*d.* A.H. 1117=A.D. 1705), upon his own Badî‘iyyah, or poem in praise of the Prophet, illustrating poetical figures.

Beginning :—

الحمد لله بديع السموات و الارض ..... و بعد فان العبد الفقير  
الى ربه الغنى عليا صدر الدين المدنى ابن احمد نظام الدين الحسينى  
الحسينى ..... سميته انوار الربيع فى انواع البديع الخ \*

Some account of the author's life has been given in Lib. Cat., vol. xii, No. 995, in connection with his work entitled *Sulāfat al-‘Aṣr fī Maḥāsin A‘yān al-‘Aṣr*.

We learn from the preface that the author first composed a poem in imitation of one written by Ibn Hījjah, and then wrote upon it an extensive commentary, from which he subsequently abridged the present concise one. After the preface comes a *Muqaddimah* (introduction) on early writers of Badī‘iyyahs.

The first line of the poem reads thus:—

حسن ابتدائي بذكر [ى] جيرة الحرم  
له راعة شوق يستهل دمي

The poem, which contains 154 Baits, was composed in the space of twelve nights, A.H. 1077=A.D. 1666. The commentary, which is full and exhaustive, was completed, as stated by the author at the end, in A.H. 1093=A.D. 1682. The words طيب الختام form a chronogram for the date of composition.

At the end is an appendix containing notices of the following eight authors of Badī‘iyyahs:—

1. Shamsaddīn bin Jābir al-Andalusī (d. A.H. 780=A.D. 1378).
2. Abū Ja‘far al-Ġarnāṭī (d. A.H. 779=A.D. 1377).
3. ‘Izzaddīn al-Mawṣilī (d. A.H. 789=A.D. 1387).
4. Taqiaddīn Abū Bakr Ibn Hījjah al-Ḥamawī (d. A.H. 837=A.D. 1433).
5. Sharafaddīn Ibn al-Muqrī (d. A.H. 837=A.D. 1433).
6. Jalāladdīn as-Suyūṭī (d. A.H. 911=A.D. 1505).
7. Ash-Shaikh Wajihaddīn al-‘Alawī (d. A.H. 917=A.D. 1511).
8. Ash-Shaikh ‘Abdalqādir aṭ-Ṭabarī (d. A.H. 1033=A.D. 1623).

It should be noted here that the copy noticed below contains notices of nine authors instead of eight. The notice of Ṣafiaddīn al-Ḥillī (d. A.H. 750=A.D. 1349) is wanting here.

For other copies see Berlin, No. 7384; Leyden, No. 340; Brill-Houtsma, No. 440; Paris, No. 3255; Br. Mus. Suppl., No. 990; Cairo, vol. iv, p. 209; and Rāmpūr, p. 560.

Written in fair Indian Naskh. Slightly worm-eaten.

Not dated; probably 18th century.

**No. 2554.**

fol. 174 ; lines 21 ; size 12×8 ; 8×4.

The Same.

Another copy of the same work, complete in three separate volumes.

Vol. I.

Beginning :—

الحمد لله بديع السموات و الارض النخ \*

The volume ends with comments on the following line of the Badi'iyyah :—

هجوت فى معرض المدح الحسود لهم  
و قلت انك ذو صبر على السدم

---

**No. 2555.**

fol. 152 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the following line of the Badi'iyyah :—

لم يكتفوا بى عميدا فى محبتهم \* بل كل ذى نظر فيهم اراه عمى

The volume ends with comments on the following line of the Badi'iyyah :—

كم مشهور[sic] فى الخلق من علل \* و ما لعيسى يد فيها فلا تهم

---

**No. 2556.**

fol. 237 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the following line of the Badi'iyyah :—

و آدم اذ بدا عفوان زلته \* توصل عند الله فى القدم

The volume ends with an appendix containing notices of nine authors of Bad'iyyahs.

All these three volumes are written by one and the same scribe, in fair Indian Naskh. The headings are in red. Not dated; probably 19th century.

### No. 2557.

fol. 130; lines 15; size 9×6; 7×4½.

الدر المنظوم لذوى العقول و الفهم

## AD-DURR AL-MANZŪM LIDAWĪ'L- 'UQŪL WA'L-FUHŪM.

The Dīwān of As-Sayyid 'Abdallāh bin 'Alawī al-Ḥusainī al-Ḥaddādī السيد عبد الله بن علوى الحسينى الحدادى.

The first piece is a Qaṣīdah in thanks to God, beginning:—

يا ربنا يا ربنا \* يا رب يا اهل الثنا

The poet, who belonged to the Bā'alawī family of Tarīm, was born in A.H. 1044=A.D. 1634. He lost his sight at an early age. He is described by Al-Murādī as a man of extraordinary talent and memory. He received his education from Qāḍī Sahl bin Aḥmad Bāḥasan (d. A.H. 1076=A.D. 1665; see Al-Maṣḥra' ar-Rawī, vol. ii, fol. 205<sup>a</sup>) and several other eminent scholars. In A.H. 1079=A.D. 1668 he made a pilgrimage to Mecca. Besides the present work and those mentioned in Brock., vol. ii, p. 408, the following seven compositions of his are enumerated in Silk ad-Durar (vol. iii, p. 92):—

- (1) رسالة المعاونة و الموازنة للراغبين فى طريق الآخرة
- (2) اتحاف السائل باجوبة المسائل
- (3) شرح ابيات الشيخ عبد الله بن ابي بكر العيدروس
- (4) الفتاوى
- (5) رسالة المرید
- (6) رسالة المذاكرة
- (7) الفصول العلمية

He died on the 7th Du'l-Qa'dah, A.H. 1132=A.D. 1720. For further particulars of his life and works see Silk ad-Durar, vol. iii, p. 92; Al-Maṣhra' ar-Rawī, vol. iii, fol. 71<sup>a</sup>; Tāj at-Ṭabaqāt, vol. xii, part i, fol. 211<sup>a</sup>; Brock., vol. ii, p. 407.

The poems are arranged in alphabetical order according to rhymes. Some of them have headings showing to whom they were addressed, or on what occasion they were composed. The dates contained in the headings range from A.H. 1071=A.D. 1660 to A.H. 1131=A.D. 1719.

A copy of the work is noticed in Cairo, vol. iv, p. 231.

The work has been printed in Bombay, 1883.

Written in Arabian Naskh, with the headings in red.

Dated A.H. 1248=A.D. 1832.

Scribe : سالم بن حماد بن محمد .

## No. 2558.

fol. 29; lines 18; size 8½ × 6; 5½ × 4.

ديوان الشمساس

## DÎWÂN ASH-SHAMMÂS.

The Dîwân of Ash-Shammâs 'Abdalmu'tî al-Himsî الشمساس عبد المعطى الحمصى, a Christian priest and poet of Aleppo, who flourished in the middle of the 12th century of the Hijrah.

The preface written by a friend of the poet, who does not reveal his name, begins thus:—

الحمد لله الذى دون مع اوليائه اسم من شعر بحبه تأبى من الخطا

The first piece is a long poem in praise of Jabrâ'il Hûṣḥab, the Maronite bishop in Aleppo. Most of the poems have headings showing to whom they were addressed, or on what occasion they were composed. The dates contained in the headings range from A.H. 1156=A.D. 1743 to A.H. 1158=A.D. 1745.

No other copy of the work is known.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 1158=A.D. 1745.

Scribe : حنا جبرائيل لباد .

## No. 2559.

foll. 176 ; lines 19 ; size  $9 \times 6\frac{1}{2}$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

ديوان الخورى

## DÎWÂN AL-KĦAWRÎ.

The Dîwân of Al-KĦawrî Nicolaus Šâ'ig صايغ نيقولاوس الخورى .

Beginning :—

بسم الاب و الابن و الروح القدس الاله الواحد و بعد فهذا ديوان الاب  
الفاضل و العالم العامل و الصالح الذكر الخورى نيقولاوس صايغ الاب العالم  
للرهبان الفاسليين القانونيين المكرمين المنتسبين الى دير مارى يوحنا  
شوير القاطنين فى بلاد الدروز و قد رتبه على حروف الهجاء \*

Nicolaus Šâ'ig, a Christian poet, was the Superior of the Basilian Monks in the Convent of St. John, Shuwair, in the Druse country. He flourished in the 18th century.

The Dîwân contains Qaṣîdahs, elegies, letters in prose and verse and occasional poems, arranged in alphabetical order. Most of the poems have headings indicating their subjects. The first poem is a long Qaṣîdah in praise of the Church of Rome, beginning :—

كثر العثار بعثرة الروساء \* و غوى الصغار بعثرة الكبراء

The dates found in the headings range from A.D. 1703 to A.D. 1756.

For other copies see Br. Mus. Suppl., No. 49 ; Gotha, No. 2335 ; and München, No. 537.

Written in fair Arabian Naskh.

Not dated ; probably 18th century.

## No. 2560.

foll. 71 ; lines 15 ; size  $8\frac{1}{2} \times 6$  ;  $6 \times 4\frac{1}{2}$ .

تلاقى الارب فى مراقى الادب

## TALÂQI'L-ARAB FÎ MARÂQI'L-ADAB.

The Dîwân of Aṣ-Šafti, edited and arranged in alphabetical order by Maḥammad 'Ayyâd (d. A.H. 1288=A.D. 1871).

The author's preface begins thus :—

ان احسن ما انعقدت على اختصاره البلاغة نطافا و ابريج ما احاطت  
بجيدته قلأند الفصاحة اطواقا و اتم ما تو شععت معانيه ببديع البيان و اهم  
ما ثقت له فرسان اليراعة فى ميدان البراعة عذانا ..... اما بعد فأن  
صدر اندرلة العثمانية و فخر المملكة الخافونية اظفر الله بالنصر رايتها و اظهر  
فى طباق الارض آيتها الم \*

After the author's preface comes a short note by the editor, stating that he arranged the *Dīwan* in alphabetical order with the author's permission. The note reads thus :—

و قد تمت خطبة المؤلف بكمالها و تمامها و نثارها و نظامها \* يقول نافل  
هذه الدرر و كاتب هاتيك الغرر عبد مولاة محمد عياد اجراه الله على  
مناهج الرشاد، عدم الترتيب و ان كان مستحسننا لما افاد لكن فيه عسر على  
الناظر فى اخذ المراد وها انا انظمها فى سلك الترتيب طلبا للتسهيل  
و التقريب و اخترت من طرقه ترتيب حروف المعجم لانه احسن و اسهل  
و اقوم و قد لويت عنان اليراع نحو هذا الشأن حين اجازنى بذلك حفظه  
الله بعد الاستيدان \*

The author's full name, as given in the colophon, is 'Abdarrahmān as-Ṣaftī ash Sharqāwī عبد الرحمن الصفتى الشرقاوى. He flourished in the middle of the 13th century of the Hijrah.

The work is dedicated to Aḥmad 'Ārif Bey Hikmat, the grandson of Ismā'īl Paṣhâ, governor of Bagdad (A.H. 1110-1111=A.D. 1698-1699).

The *Dīwān* begins as follows :—

لله عندى لا يضيع ثنا \* ببلاغة نطقت بها الجوزا

The *Dīwan* is chiefly composed of *Qasīdahs*, or laudatory poems, arranged alphabetically according to rhymes, with headings indicating occasions on which they were composed and persons to whom they were addressed. A few amatory poems and elegies are interspersed, and at the end are three letters, in prose, addressed to three contemporary scholars, viz., (1) Ḥasan bin Darwish al-Quwaisanī (d. A.H. 1210=A.D. 1796); (2) Ḥasan al-'Atṭār (d. A.H. 1250=

A.D. 1834); and (3) a literary friend belonging to a noble family of Constantinople.

No other copy of the *Dîwân* is known.

Written in Arabian Naskh, within double red ruled borders.

Dated A.H. 1242=A.D. 1826.

The title-page contains the following note:—

ديوان الفاضل الاديب الشينخ الصفتى الفهامة جمعها بعد التأليف  
سنة ١٢٤٢، الى حضرة مسيو البارون دسالى من هو للمفكرات مواسى اطل  
الله بقاء من طرف الفقير ..... عرب \*

According to this the MS. was once presented by an Arab to De Sacy, the well-known French scholar.

### No. 2561.

fol. 67; lines 17; size  $9 \times 6\frac{1}{4}$ ;  $5\frac{1}{2} \times 3\frac{1}{4}$ .

ديوان الشيخ عثمان

### DÎWÂN ASH-SHAIKH 'UṢMÂN.

The *Dîwân* of Ash-Shaikh 'Uṣmân bin Sanad al-Baṣrî الشينخ عثمان بن سند البصرى (d. A.H. 1250=A.D. 1834; see Lib. Cat., vol. xii, No. 755).

The *Dîwân* begins with a poem addressed by the author to a friend at Bagdâd, who had asked him for a box, beginning:—

ان رمت صندوق سر فى منازلنا \* فما وجدنا بها للسر صندوقا

There is no apparent system in the arrangement of the *Dîwân*, which contains *Qaṣîdahs*, elegies, letters in prose and verse and occasional poems. Most poems have headings indicating their subjects, or occasions on which they were composed.

The dates found in the headings range from A.H. 1220=A.D. 1805 to A.H. 1238=A.D. 1822.

No other copy of the work is known.

Written in rough Naskh, with numerous gaps and lacunæ.

fol. 22<sup>a</sup>-23<sup>b</sup>, 27<sup>b</sup>-28<sup>a</sup>, 31<sup>a</sup>-32<sup>a</sup>, 37<sup>b</sup>, 47<sup>a</sup>, 61<sup>a</sup> and 67<sup>b</sup> are blank.

Not dated; probably 19th century.



## No. 2562.

fol. 38; lines 17; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{2}$ .

الصارم القرضاب

## AŞ-ŞÂRIM AL-QIRDÂB.

A versified work in refutation of Di'bil bin 'Alî al-Khuzâ'i's satire against the first two early Caliphs, viz., Abû Bakr aş-Şiddîq (A.H. 11-13=A.D. 632-634), and 'Umar bin al-Khattâb (A.H. 13-23=A.D. 634-644).

By Shaikh 'Uṣmân bin Sanad al-Baṣrî شيخ عثمان بن سند البصرى (d. A.H. 1250=A.D. 1834; see Lib. Cat., vol. xii, No. 755).

The preface begins thus:—

يا من جزم بصوارم اللسن النخ \*

The full title of the work, as given in the preface, is as follows:—

الصارم القرضاب فى فخر من سب اكبر الاصحاب \*

The first line quoted from Di'bil's satire is as follows:—

و ما سهلت تلك المذاهب فيهم \* على الناس إلبيعنة الغلطات

The answer begins thus:—

هى الببيعة البيضاء جاحد ضوءها \* كجاحد شمس الضحوى فى الغدوات

The author of the satire, Di'bil al-Khuzâ'i, who belonged to the tribe of Khuzâ'ah, was born in A.H. 148=A.D. 765. Yaquṭ (Irshâd al-Arib, vol. iv, p. 194) describes him as a good poet, but scurrilous and addicted to satire; always ready to slander men of merit, and sparing none, not even the Caliphs. He died in Bagdâd, A.H. 246=A.D. 860. For his life and works see Ibn Khallikân (De Slane's translation), vol. i, p. 507; Nasamat as-Saḥar, vol. i, fol. 207<sup>b</sup>; Dustûr al-I'lâm, fol. 46<sup>b</sup>; Muntaha'l-Maqâl, fol. 89<sup>b</sup>; Kitâb ar-Rijâl by An-Nanjâshî, fol. 75<sup>b</sup>; Manhaj al-Maqâl, fol. 121<sup>a</sup>; Khulâsat al-Aqwâl, fol. 40<sup>b</sup>; Talkhîṣ al-Maqâl, fol. 78<sup>a</sup>; and Tabaqât ash-Shu'arâ by Ibn Qutaibah, fol. 162<sup>a</sup>.

A Copy of the work is noticed in Râmpûr, p. 604.

The Colophon reads thus:—

تم ديوان الشيخ عثمان بن سند البصرى و هو رد على دعبل الخزاعى  
فى هجوة للمصنابة الكرام رضوان الله تعالى عليهم اجمعين تم تصديرا فى  
غرة صفر سنة ١٣٠٣ هجرية \*

Written in Arabian Naskh, with the headings in red.

Dated A.H. 1303=A.D. 1885.

## ANTHOLOGIES.

No. 2563.

fol. 79 ; lines 19 ; size  $9\frac{1}{2} \times 7\frac{1}{4}$  ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

الحماسة

## AL-HAMĀSAH.

An incomplete copy of *Al-Hamasah*, a collection of early poems, compiled by Abû Tammâm Ḥabīb bin Aws at-Ṭā'ī بن تمام حبيب بن اوس الطائي, the celebrated poet. He was born at Jâsim, a village in the district of Damascus, A.H. 190=A.D. 805. He passed his early life in Egypt, where, it is said, he used to supply the public in a mosque with water from a pitcher. At a later date he devoted himself to study, and attained that literary eminence that makes him illustrious. He surpassed all his contemporaries in the purity of his style, the merit of his poetry and his manner of treating a subject. His works even after the lapse of a thousand years bear witness to his perseverance, indefatigable industry and solid information. He wrote, besides the present work, a history of the early poets, entitled *Fuḥûl ash-Shu'arâ'*, and a work containing selections from the poems of the early poets, entitled *Ikhtiyârât*. His own poems were collected and alphabetically arranged after his death by Abû Bakr aṣ-Ṣûlî (d. A.H. 335=A.D. 946), and then they were classed according to subjects by 'Alî bin Ḥamzah al-Iṣfahânî. He visited Bagdâd in the time of Al-Mu'tasimillâh, 'Abbâsid Caliph (A.H. 218-227=A.D. 833-842), in whose praise he wrote a large number of poems. For about two years he held the post of Şâhib al-Barîd (postmaster) at Mawṣil, where he died in A.H. 231=A.D. 845, or according to some in A.H. 228=A.D. 842, or A.H. 229=A.D. 843. See Ibn Khallikân (De Slane's translation), vol. i, p. 348 ; Nuzhat al-Alibbâ', fol. 79<sup>b</sup> ; Mir'ât al-Janân, fol. 148<sup>a</sup> ; Kitâb al-Fihrist by Ibn an-Nadîm, p. 165 ; Dustûr al-'Ilâm, fol. 25<sup>b</sup> ; Ḥusn al-Muḥâḍarah, fol. 141<sup>b</sup> ; Brock., vol. i, p. 84.

Beginning :—

باب الحماسة - قال رجل من بلعنبر و اسمه قريط بن انيف اسلامى

من البسيط -

لو كذت من مازن لم تستبح ابلى \* بذو اللقيطة من ذهل اس شيبانا

The occasion of the compilation, as stated by Hāj. Khal., vol. iii, p. 113, was as follows : Abū Tammām had gone to K̲hurāsān to wait upon ‘Abdallāh bin Ṭāhir (*d.* A.H. 228=A.D. 842), Governor of the province. On his return he was compelled to break his journey at Hamadān for a long time, the road being blocked by a heavy fall of snow. During his stay at Hamadān he resided with Abu'l-Wafā' bin Salāmah, a nobleman of the town, who possessed a valuable library containing collections of poems composed by Arabs of the desert and other authors. During his enforced leisure Abū Tammām read these books with avidity, and devoted his time to the compilation of the present work.

The MS. ends with the elegy of ‘Amrat al-K̲haṣ‘amīyah on his two sons. The first verse of the elegy reads thus :—

لقد زعموا انى جزعت عليهم \* و هل جزع ان قلت وا باباهما

For other copies see Berlin, Nos. 7447-8; Leyden, No. 515; Kūprilîzādah, No. 1237; Ḥamīdiyyah, No. 1090; Nūr ‘Uṣmāniyyah, No. 3803; Yenî, No. 269; and Cairo, vol. iv, p. 228.

The work was edited and published with at-Tibrizî's commentary under the title “*Hamasa Carmina*” by G. Freytag, in 2 vols., at Bonn, 1828-47. Since then it has been frequently printed and lithographed in India and Egypt. For some printed editions see Iktifâ' al-Qunû', p. 31.

The MS. was transcribed by Ellious Boethor, a Christian scholar of Egypt.

Written in fair Arabian Naskh, with a sprinkling of vowel points.

Dated A.H. 1225=A.D. 1810.

## No. 2564.

fol. 158 ; lines 25 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

شرح الحماسة

## SHARḤ AL-ḤAMĀSAH.

A commentary on *Al-Ḥamāsaḥ*, by Abu'l-Faṭḥ 'Uṣmān bin Jinnī al-Mawṣilī an-Naḥwī أبو الفتح عثمان بن جنى الموصلى النحوى (d. A.H. 392=A.D. 1002 ; see Lib. Cat., vol. xviii, part i, No. 1213).

Beginning :—

الحمد لله على اياديه و حسن العافية للمتقين و صلاته على محمد و ذريه ..... و بعد فان هذا [sic] الكتاب لست اعمله لمبتدئ ولا لمتوسط و انما اخطب به من قد تدرب فكرة و قوى نظره الخ \*

In the preface the author tells us that he wrote this commentary for scholars of vast learning and considerable talent, not for beginners and students of limited knowledge. He then traces his *Isnād* (the chain of successive teachers) to the author of the text through two intermediate links, viz., Abû Bakr Muḥammad bin 'Alî and Abû Ishâq Ibrâhîm Ibn as-Sarî (d. A.H. 310=A.D. 922).

The commentary does not include the whole text but only those passages which require explanation.

Contents :—

Fol. 2 <sup>a</sup> .	باب الحماسة
Fol. 71 <sup>a</sup> .	باب المراثى
Fol. 104 <sup>a</sup> .	باب الادب
Fol. 108 <sup>a</sup> .	باب النسب
Fol. 123 <sup>b</sup> .	باب الهجاء
Fol. 151 <sup>a</sup> .	باب الصفات
Fol. 151 <sup>a</sup> .	باب السبر و النعاس
Fol. 156 <sup>a</sup> .	باب مذمة النساء

The MS. was transcribed from an old copy of the work preserved in the Miriyah Library of Cairo.

For other Copies see Paris, No. 3285 ; Cairo, vol. iv, p. 221 ; and Yenî, No. 966.

Written in fair Arabian Naskh, with quotations from the text in red.

Fol. 117\* contains a short lacuna.

Dated A.H. 1296=A.D. 1879.

Scribe : عبد الله الزمراني .

## No. 2565.

fol. 130 ; lines 15 ; size 11 × 8½ : 8 × 5.

شرح الحماسة

## SHARḤ AL-ḤAMĀSAH.

Fragment of a commentary on *al-Ḥamāsa*, by Abū 'Alī Aḥmad bin Muḥammad bin al-Ḥasan al-Marzūqī al-Iṣfahānī ابو على احمد بن محمد بن الحسن المروزقي الاصفهاني, a lexicographer and philologist of great talent and repute. He studied under the celebrated grammarian Abū 'Alī al-Fārisī (*d.* A.H. 377=A.D. 987), and wrote, besides the present work, a commentary on *Al-Mufaḍḍaliyat*, a collection of ancient poems by Abū 'Abdarrahmān al-Mufaḍḍal bin Muḥammad bin Ya'lā aḍ-Ḍabbī (*d.* A.H. 170=A.D. 786); a commentary on *Al-Mū'jiz*; a commentary on *Al-Faṣīḥ*, a lexicographical work of Abu'l-'Abbās Aḥmad bin Yaḥyā, better known as Ṣa'lab al-Kūfi (*d.* A.H. 291=A.D. 903; see Ḥāj. Kḥal., vol. iv, p. 443); and a commentary on the poems of Hudail. He died in A.H. 421=A.D. 1030. See Buḡyat al-Wu'āt, fol. 123<sup>b</sup>; Dustūr al-I'lām, fol. 126<sup>b</sup>.

The present fragment extends from the beginning of *Bāb al-Adab* to the end of *Bāb an-Nasīb*. The first words of the commentary are as follows:—

قوله وفتيان صدق اضاف الفتيان الى الصدق كما يقال فتیان خير \*

For other copies see Berlin, No. 7449; Br. Mus., Nos. 568-9; Cairo, vol. iv, p. 269; Waliaddīn, No. 2604; Kūprilizādah, Nos. 1308-11; Nūr 'Uṣmānīyah, Nos. 3999-4001; Ayā Ṣūfiyah, No. 4058; Ḥūr Lailā, No. 367.

Written in Nasta'liq. The commentary includes the text, written in Naskh.

Not dated; probably 19th century.

No. 2566.

foll. 253 ; lines 19-21 ; size  $10 \times 7\frac{1}{2}$  ;  $7 \times 5$ .

شرح الحماسة

## SHARḤ AL-ḤAMĀSAH.

A very old copy of the first volume of a commentary on *Al-Ḥamāsah*, by Abū Zakariyā Yaḥyā bin 'Alī bin Al-Khaṭīb at-Tibrīzī *ابو زكريا يحيى بن علي بن الخطيب التبريزي*, a philologist of considerable repute and authority. He was born at Tibrīz, A.H. 421=A.D. 1030. He studied philology under Abu'l-'Alā al-Ma'arrī (*d.* A.H. 449=A.D. 1057), Abu'l-Qāsim 'Ubaidallāh bin 'Alī ar-Raqqī (*d.* A.H. 450=A.D. 1058), Abū Muḥammad ad-Dahhān (A.H. 447=A.D. 1055) and others. He heard traditions from Abu'l-Faṭḥ Sulaimān bin Ayyūb ar-Rāzī (*d.* A.H. 447=A.D. 1055). He went to Egypt while a young man, and had there for pupil the celebrated grammarian Abu'l-Ḥasan Ṭāhir Ibn Bābshād (*d.* A.H. 469=A.D. 1077). He served as a professor in the Nizāmiyah College of Bagdād, and wrote several instructive works on philology, Ḥadīṣ and Tafsīr. He died at Bagdād on Tuesday, the 27th Jumādā II, A.H. 502=A.D. 1109. For further particulars of his life see Ibn Khallikān (*De Slane's translation*), vol. iv, pp. 78-83; *Mir'āt al-Janān*, fol. 286<sup>a</sup>; *Dustūr al-'Ilām*, fol. 26<sup>a</sup>; *Al-Ansāb* by As-Sam'ānī, fol. 69<sup>b</sup>; *Buḡyat al-Wu'āt*, fol. 331<sup>a</sup>; *Nuzhat al-Alibbā'*, fol. 165<sup>a</sup>; Brock., vol. i, p. 279.

Beginning :—

قال الشيخ أبو زكريا يحيى بن علي الخطيب التبريزي رحمه الله

اما بعد حمد الله الذي لا يبلغ صفاته الواصفون النخ \*

We learn from Hāj. Khal., vol. iii, p. 115, that At-Tibrīzī wrote three commentaries on *Al-Ḥamāsah*, viz., a concise commentary entitled *Ash-Sharḥ aṣ-Ṣaḡīr*, a larger work entitled *Ash-Sharḥ al-Mutawassit*, and a very comprehensive work entitled *Ash-Sharḥ al-Kabīr*.

The present MS. is the first volume of *Ash-Sharḥ al-Mutawassit*, which has been edited and published by Freytag, Bonn, 1828-47.

The volume ends with the commentary on باب الحماسة .

For other copies see Cairo, vol. iv, p. 269, and Rāmpūr, p. 596.

For printed editions see *Iktifā' al-Qunū'*, p. 31.

Written in elegant Arabian Naskh, with a sprinkling of vowel-points. The commentary includes the text, written in large *Ṣulṣ*. The headings are in red. The first folio is supplied in a later hand.

Dated Monday, the 5th Rabi' II, A.H. 678=A.D. 1279.

No. 2567.

fol. 165 ; lines 31 ; size  $10 \times 6\frac{1}{2}$  ;  $8 \times 4\frac{1}{2}$ .

زهر الآداب و ثمر الآلباب

## ZAHR AL-ĀDĀB WA ṢAMAR AL-ALBĀB.

The well-known anthology in prose and verse of Abū Ishāq Ibrāhīm bin 'Alī bin Tamīm al-Ḥuṣrī بن تميم ابراهيم بن علي بن تميم الحصري, a poet and author of several instructive works. He died at Qairawān in A.H. 413=A.D. 1022. See Ibn Khallikān (De Slane's translation), vol. i, p. 34 ; *Dustūr al-I'lām*, fol. 36<sup>b</sup> ; and Brock., vol. i, p. 267.

Complete in two separate volumes.

Vol. I.

Beginning :—

الحمد لله الذى اختص الانسان بفضيلة البيان ..... هذا  
كتاب اخترت فيه قطعة كانية من البلاغات فى الشعر والخبر والفصول  
و الفقير مما حسن لفظه و معناه الهم \*

In the preface the author dedicates the work to Abu'l-'Abbās al-Faḍl bin Sulaiman, at whose instance he made a prolonged journey to the East, and visited many centres of Arabic culture and learning, where he personally met a large number of poets and writers, and incorporated their elegant compositions in the present work.

For other copies see Leyden, No. 463 ; Bodl., vol. i, No. 386 ; Brill-Houtsma, No. 73 ; Escur., No. 392 ; *Kūprilizâdah*, No. 1281 ; *Ayâ Şûfiyah*, No. 4028 ; Cairo, vol. iv, p. 261.

The work has been twice printed in Egypt, viz., in Cairo, A.H. 1291, and in Bûlâq, A.H. 1302.

Written in fair Mağribî Naskh, within double red ruled borders. The headings are in red.

Dated A.H. 1119=A.D. 1707.

Scribe : محمد المنشاوي .

### No. 2568.

fol. 161 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the chapter containing elegant pieces in prose and verse by Ibn al-Mu'tazz (d. A.H. 296=A.D. 905).

Written in fair Magribi Naskh, within double red ruled borders. The headings are in red.

Dated Saturday, the 12th Rabi 'I, A.H. 1120=A.D. 1708.

Scribe : محمد المنشاوي .

### No. 2569.

fol. 431 ; lines 27 ; size  $12 \times 7\frac{1}{2}$  ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

المستطرف في كل فن مستظرف

## AL-MUSTATRAF FÎ KULLI FANN MUSTAẒRAF.

The well-known anthology in prose and verse of Bahâ'addîn Abu'l-Fath Muḥammad bin Aḥmad bin Maṣṣûr bin Aḥmad bin 'Îsâ al-Abshîhî al-Maḥallî احمد بن منصور بن احمد بن ايسا ابوالفتح بهاء الدين ابو الفتح محمد بن احماد بن منصور بن ايسا ابوالفتح المعلى .

Beginning :—

الحمد لله الملك العظيم العلى الكبير الحميد اللطيف الخبير  
المتفرد بالعز والبقاء والارادة والتدبير ..... و بعد فقد رأيت جماعة  
من ذوى الهم جمعوا اشياء كثيرة من الآداب والحكم الخ \*

The author was born at Abshîwaih (a village in Egypt) about A.H. 790=A.D. 1388. He received his early education in his native



village, and had learned the whole Qurân by heart at the age of ten. Afterwards he went to Cairo, where he completed his studies in several branches of learning under Jalâladdîn 'Abdarrahmân bin 'Umar al-Bulqînî (d. A.H. 824=A.D. 1421) and others. He succeeded his father as the *Khatîb* of the mosque of Abshîwaih, and made a pilgrimage to Mecca, A.H. 814=A.D. 1411. He wrote, besides the present work, a treatise containing moral precepts, entitled *Aṭwâq al-Azhâr 'Alâ Şudûr al-Anhâr*. The date of his death is not known. Hâj. Khal. (vol. v, p. 525) says that he was alive up to A.H. 800=A.D. 1397. The contemporary biographical writer, 'Umar Ibn Fahd al-Makkî, who gives a short account of his life in *Al-Mu'jam*, fol. 198<sup>a</sup>, states that he personally met him at Maḥallah, where he heard from him his poetical compositions in the month of *Sha'bân*, A.H. 838=A.D. 1434. Brock. (vol. ii, p. 56) suggests that he died about A.H. 850=A.D. 1446.

For the contents of the work see Berlin, Nos. 8387-8, and Nicoll, Bodl., p. 97. For other copies see Gotha, Nos. 2142-51; Paris, Nos. 3369-82; Escur., vol. ii, 718; Alger, Nos. 1877-8; Leyden, Nos. 500-2; Cairo, vol. iv, p. 323; Yenî, No. 1005; Ḥamîdiyyah, Nos. 1193-4; Ayâ Şûfiyyah, Nos. 4264-9; Nûr 'Uşmâniyyah, Nos. 4242-8; Râmpûr, p. 616; and Âsafîyyah, p. 1522.

The work has been frequently printed in Egypt. For printed editions see Cairo, vol. iv, p. 323, and *Iktifâ' al-Qunû'*, p. 348.

Written in fair Arabian Naskḥ.

Dated Tuesday, the 26th Jumâdâ I, A.H. 1077=A.D. 1666.

Scribe: حاجي حسين بن عبد الله الاسي دار السلامى.

The title-page contains three seals bearing the name of Ḥakim Muḥammad Shafi' Khân, the servant of Aurangzîb (A.H. 1069-1118=A.D. 1659-1707).

Sixteen fly-leaves at the beginning contain a table of contents of the work in Persian.

## No. 2570.

fol. 171; lines 18; size  $7\frac{3}{4} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{3}{4}$ .

The Same.

A fragment of the same work, extending from the 43rd Bâb to the end of the work. The MS. corresponds with fol. 180<sup>b</sup>-431<sup>a</sup> of the preceding copy.

Written in Naskh, with the headings in red. Slightly water-stained.

The correct order of the folios should be 1-162, 167-169, 165, 163-164, 166, 170-171.

Dated A.H. 1064=A.D. 1654.

In a note on the title-page the work is wrongly designated the *Muḥāḍarāt* of Rāḡib Iṣfahānī.

Fol. 1<sup>b</sup> contains a seal bearing the name of a certain Abu'l-Qāsim al-Ḥusainī.

The seal and signature of one Yaḥyā bin Shaiḡh Muḥammad Ḥaidar Qulī are found at the end.

No. 2571.

fol. 159; lines 17; size  $7 \times 5\frac{1}{2}$ ;  $4\frac{3}{4} \times 3\frac{1}{2}$ .

مرايع الغزلان في وصف الحسان من الغلمان

# MARĀṬI' AL-ĠIZLĀN FĪ WAṢF AL-ḤISĀN MIN AL-ĠILMĀN.

A very old copy of select verses on handsome youths, collected by Shamsaddīn Muḥammad bin Ḥasan bin 'Alī bin 'Uṣmān an-Nawājī ash-Shāfi'ī شمس الدين محمد بن حسن بن علي بن عثمان النواجي الشافعي, an illustrious poet and the author of several works. He was born in Cairo some time after A.H. 785=A.D. 1383. He received his education from several distinguished scholars, including Shamsaddīn Ibn al-Jazarī (d. A.H. 833=A.D. 1429), Sirājaddīn Ibn al-Mulaqqin (d. A.H. 804=A.D. 1401), 'Izzaddīn Ibn Jamā'ah (d. A.H. 819=A.D. 1416), and Ibn Ḥajar al-'Asqalānī (d. A.H. 852=A.D. 1449). He served as a professor of Ḥadīṡ in the Madrasahs Al-Ḥusainīyah and Al-Jamāliyah. He visited Mecca twice, viz., in A.H. 820=A.D. 1417, and A.H. 833=A.D. 1429. Besides the present work and those mentioned in Brock., vol. ii, p. 56, the following of his compositions are enumerated in the Mu'jam of Ibn Fahd (fol. 214<sup>a</sup>):—

- حاشية على التوضيح (2); الغيث المنهمر فيما يفعله الحاج والمعتمر (1); عقود اللآل في (5); الشفاء في بدع الاكتفاء (4); حاشية على الجارودي (3); المطالع الشمسية (7); الأصول الجامعة لحكم حرف المضارعة (6) الموشحات والأزجال. في المدائح النبوية.

He died on the night of Tuesday, the 15th Jamâdâ I, A.H. 859 = A.D. 1455. See *Al-Qabas al-Hâwî*, vol. ii, fol. 55<sup>a</sup>; *Dustûr al-I'lâm*, fol. 145<sup>a</sup>; *Mu'jam of Ibn Fahd*, fol. 213<sup>b</sup>; *Brock.*, vol. ii, p. 56.

Beginning:—

قال العبد الفقير الى رحمة ربه و الراجى عفو و مغفرته محمد بن الحسن بن على النواجى الشافعى بلغه الله تعالى سؤله و قوله فى الدارين و مطلوبه و مأمله اما بعد حمد الله الذى خلق الانسان فى احسن تقويم الخ \*

The work is divided into five *Bâb*. The fourth and fifth *Bâb* are subdivided into two and three *Faṣl*, respectively. The MS. is defective after fol. 88. The second *Faṣl* of *Bâb* iv and the first *Faṣl* of *Bâb* v are wanting. The headings of the five *Bâb*, as given in the preface, are as follows:—

الباب الاول فى الاسماء و الالقاب \*

الباب الثانى فى الاجناس و ارباب المناصب و الوظائف \*

الباب الثالث فى اصحاب الحروف و الصدائع \*

الباب الرابع فى الصفات الفعلية \*

الباب الخامس فى الصفات الذاتية \*

Cf. *Hâj. Khal.*, vol. v, p. 487.

For other copies see Berlin, Nos. 8397-8; Gotha, No. 2314; Escur., No. 339; Leyden, No. 518; Paris, Nos. 3402-3; and Cairo, vol. iv, p. 322. See also *Brock.*, vol. ii, p. 56.

Written in fair Arabian Naskh, with the headings in red. Badly water-stained; some folios have been rendered illegible.

Dated the 17th Jumâdâ II, A.H. 887 = A.D. 1482.

Two fly-leaves at the end contain miscellaneous notes and extracts from other books.

No. 2572.

روض الآداب

foll. 259 ; lines 25 ; size  $10\frac{1}{4} \times 7\frac{1}{4}$  ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

## RAWD AL-ÂDÂB.

An anthology of select pieces in verse and prose, by Abu'l-'Abbâs Shihâbaddîn Aḥmad bin Muḥammad bin 'Alî bin al-Ḥasan al-Ḥijâzî al-Qâhirî al-Khazrajî al-Anṣârî بن محمد بن شهاب الدين احمد بن علي بن الحسن الحجازي القاهري الخزرجي الانصاري (d. A.H. 875=A.D. 1471 ; see Lib. Cat., vol. xv, No. 1069).

Beginning :—

الحمد لله الذي كحل ( ؟ ) بالادب فضيلة الانسان و خصه بالبلاغة في  
تدريج المعاني و البيان ..... اما بعد فان الادب مطلوب و الداخل  
فيه متعوب و معتوب \* الخ

It is stated in Hâj. Khal., vol. iii, p. 484, that the work was completed on the 17th Muḥarram, A.H. 826=A.D. 1422.

For other copies see Wien, No. 400 ; Leyden, No. 510 ; Br. Mus. Suppl., No. 1119 ; Nûr 'Uṣmâniyah, No. 2916 ; Âsafîyah, p. 1512.

The work has been printed in Bombay, 1898.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 1000=A.D. 1591.

The title-page contains, besides notes by several former owners concerning their purchase of the MS., a poem in praise of the present work, beginning as follows :—

لله منة روضة الآداب \* لغنى له فيه عظيم الداب

No. 2573.

foll. 398 ; lines 13 ; size  $9\frac{1}{4} \times 6$  ;  $7\frac{1}{4} \times 4\frac{1}{4}$ .

نور الأزهار المنتخب من فنون الأشعار

NÛR AL-AZHÂR AL-MUNTAKHAB MIN  
FUNÛN AL-ASH'ÂR.

A collection of poems by various poets, from the earliest times to the 10th century of the Hijrah.

Author : Sulaimân bin 'Âmir bin Râshil bin Abi'l-Haqir at-Tarwî al-'Aqarî العقري التروى راضل بن ابي العقير التروى العقري . His exact dates are not known, but he evidently lived some time after the 10th century of the Hijrah.

Beginning :—

بسم الله الرحمن الرحيم و به نستعين و عليه نتوكل و هو حسدنا و نعم  
الوكيل و نعم المولى و نعم النصير و لا حول و لا قوة الا بالله العلى العظيم  
و صلى الله على سيدنا محمد النبى و آله الجزء الاول من هذا الكتاب  
فى الغزل و غير ذلك الخ \*

The work is divided into two parts. The first, which contains amatory and descriptive poems, is subdivided into five *Bâb*. The second, which consists of mystic and religious poems, riddles, satires and elegies, is subdivided into eight *Bâb*. Some chapters of both parts are again subdivided into several *Faṣl*.

The poets whose names occur in the headings are sixty-one as follows :—

- (1) Zuhair bin Abi Sulmâ Rabî'ah al-Muzanî ; (2) Imru'ulqais ;
- (3) An-Nâbigah ad-Dubyanî ; (4) Al-A'shâ ; (5) Ṭarafah 'Amr bin al-'Abd al-Bakrî ; (6) As-Samau'al bin 'Âdiya ; (7) Al-Khansâ' (d. A.H. 23=A.D. 643) ; (8) 'Umar bin al-Khaṭṭâb (d. A.H. 23=A.D. 643) ;
- (9) Labîd bin Rabî'ah (d. A.H. 41=A.D. 661) ; (10) 'Umar bin Abî Rabî'ah (d. A.H. 93=A.D. 712) ; (11) Du'rrummah (d. A.H. 107=A.D. 725) ; (12) Kuṣaiyir 'Azzah (d. A.H. 105=A.D. 723) ; (13) Ibn 'Uqbah (d. A.H. 141=A.D. 758) ; (14) Jamîl bin Mu'ammâr (d. A.H. 82=A.D. 700) ; (15) Jarîr (d. A.H. 110=A.D. 728) ; (16) Al-'Abbâs bin al-Aḥnaf (d. A.H. 191=A.D. 806) ; (17) Abû Nuwâs (d. A.H. 196=A.D. 811) ;
- (18) Qaṭarî bin al-Fujâ'ah (d. A.H. 78=A.D. 697) ; (19) Imâm Shâfi'î (d. A.H. 204=A.D. 819) ; (20) Abu'l-'Atâhiyah (d. A.H. 211=A.D. 826) ;
- (21) Ibrâhîm bin al-Mahdî al-'Abbâsî (d. A.H. 224=A.D. 838) ; (22) Abû Tammâm Ḥabîb bin Aws (d. A.H. 231=A.D. 845) ; (23) Dîk al-Jinn (d. A.H. 235=A.D. 849) ; (24) Abu'l-'Ainâ' (d. A.H. 282=A.D. 895) ; (25) Al-Buḥturî (d. A.H. 284=A.D. 897) ; (26) Ibn ar-Rûmî (d. A.H. 283=A.D. 896) ; (27) Di'bîl al-Khuzâ'î (d. A.H. 246=A.D. 860) ;
- (28) Ibn al-Mu'tazz (d. A.H. 296=A.D. 908) ; (29) Ibn Duraid (d. A.H. 321=A.D. 933) ; (30) Ibn Muqlah (d. A.H. 328=A.D. 939) ; (31) Al-Mutanabbî (d. A.H. 354=A.D. 965) ; (32) Abû Firâs al-Ḥarîṣ bin Sa'id (d. A.H. 357=A.D. 968) ; (33) As-Sarî bin Aḥmad ar-Raffâ' (d. A.H. 362=A.D. 972) ; (34) 'Aḍudaddawlah (d. A.H. 312=A.D. 982) ; (35)

Al-Warrâq al-Makhdûmî (*d.* A.H. 381=A.D. 991); (36) Al-Wa'wâ' ad-Dimashqî (*d.* A.H. 390=A.D. 1000); (37) Ibn Ḥajjāj (*d.* A.H. 391=A.D. 1001); (38) Ibn Wakī' (*d.* A.H. 393=A.D. 1003); (39) Abu'l-Faṭḥ al-Bustî (*d.* A.H. 401=A.D. 1010); (40) Abu'l-Ḥasan 'Alī at-Tihāmī (*d.* A.H. 416=A.D. 1025); (41) Abu'l-'Alā' al-Ma'arrī (*d.* A.H. 449=A.D. 1057); (42) Ibn Rashīq al-Qairawānī (*d.* A.H. 456=A.D. 1064); (43) Ibn ash-Shibl al-Baġdādī (*d.* A.H. 473=A.D. 1080); (44) Aṭ-Tuġrā'ī (*d.* A.H. 514=A.D. 1120); (45) Al-Ḥarīrī (*d.* A.H. 516=A.D. 1122); (46) Aḥmad bin Muḥammad al-Khayyāṭ (*d.* A.H. 517=A.D. 1123); (47) Ibrāhīm al-Ġazzī (*d.* A.H. 524=A.D. 1130); (48) Al-Arjānī (*d.* A.H. 544=A.D. 1149); (49) Ibn Qalāqis (*d.* A.H. 567=A.D. 1171); (50) Al-Qāḍī al-Fāḍil (*d.* A.H. 596=A.D. 1199); (51) Ibn an-Nabīh (*d.* A.H. 619=A.D. 1222); (52) Ibn 'Ammār al-Mawṣilī (*d.* A.H. 622=A.D. 1225); (53) Al-Ḥājirī (*d.* A.H. 632=A.D. 1234); (54) Zuhair al-Miṣrī (*d.* A.H. 656=A.D. 1258); (55) Ibn Hutaim al-Yamanī (*d.* A.H. 656=A.D. 1258); (56) Ad-Dahabī (*d.* A.H. 748=A.D. 1347); (57) Ibn Sarāyā al-Hillī (*d.* A.H. 750=A.D. 1349); (58) Ṣalāḥaddīn aṣ-Ṣafā'ī (*d.* A.H. 764=A.D. 1362); (59) Ibn Nubātah al-Miṣrī (*d.* A.H. 768=A.D. 1366); (60) 'Alī bin Aḥmad al-Umawī (*d.* A.H. 833=A.D. 1423); (61) 'Alī bin Abī'l-Ḥasan Ibrāhīm al-Anbārī (*d.* A.H. 988=A.D. 1580).

Contents:—

### Part I.

Bâb I. Amatory poems alphabetically arranged, in six *faṣl*, as follows:—

I. Fol. 1 <sup>b</sup>	الفصل الاول فى الغزل
II. Fol. 121 <sup>a</sup> .	الفصل الثانى فى الغزل الجنس النام
III. Fol. 136 <sup>a</sup> .	الفصل الثالث فى طول الليل وقصرة
IV. Fol. 140 <sup>b</sup> .	الفصل الرابع فى الطيف
V. Fol. 146 <sup>b</sup> .	الفصل الخامس فى الاشعار الموشعة من الغزل
VI. Fol. 156 <sup>b</sup> .	الفصل السادس فى معاسن الخلق منظوما على
	الترتيب من الراس الى القدم *

Bâb II. Poems on the absence of a beloved one, arranged in alphabetical order according to the rhymes, fol. 161<sup>b</sup>.

Bâb III. Poems on spring, in the following two *faṣl*:—

I. Fol. 204 <sup>a</sup> .	الفصل الاول فى الربيع وذكر الربايع
II. Fol. 211 <sup>a</sup> .	الفصل الثانى فى ذكر الربايعين و الفواكه

Bâb IV. Poems relating to drinking wine, flute-playing and boon companions, fol. 218<sup>b</sup>.

Bâb V. Facetious poems, fol. 235<sup>a</sup>.

## Part II.

Bâb I. A collection of pithy sayings and of rare proverbs in verse, in two *faṣl*, as follows :—

- |     |                    |                                      |
|-----|--------------------|--------------------------------------|
| I.  | 242 <sup>a</sup> . | الفصل الاول فى طلب العلم و الحث عليه |
| II. | 248 <sup>a</sup> . | الفصل الثانى فى الادب و نوادر الحكمة |

Bâb II. Poems on personal dignity and pride, in two *faṣl*, as follows :—

- |     |                         |                                  |
|-----|-------------------------|----------------------------------|
| I.  | Fol. 258 <sup>a</sup> . | الفصل الاول فى شرف النفس         |
| II. | Fol. 267 <sup>a</sup> . | الفصل الثانى فى الفخر و المفاخرة |

Bâb III. Descriptive poems and riddles, in the following two *faṣl* :—

- |     |                         |                         |
|-----|-------------------------|-------------------------|
| I.  | Fol. 279 <sup>a</sup> . | الفصل الاول فى الاوصاف  |
| II. | Fol. 285 <sup>a</sup> . | الفصل الثانى فى الالغاز |

Bâb IV. Poetical correspondence, in six *faṣl*, as follows :—

- |      |                         |   |
|------|-------------------------|---|
| I.   | Fol. 291 <sup>b</sup> . | الفصل الاول فى المكاتبات                                |
| II.  | Fol. 293 <sup>b</sup> . | الفصل الثانى فى الاجوبة                                 |
| III. | Fol. 295 <sup>a</sup> . | الفصل الثالث فى الاعتذار                                |
| IV.  | Fol. 296 <sup>b</sup> . | الفصل الرابع فى الشفاعات                                |
| V.   | Fol. 297 <sup>a</sup> . | الفصل الخامس فى التقاضى و التذکر و الوعد<br>والالتماس * |
| VI.  | Fol. 298 <sup>a</sup> . | الفصل [ السادس ] فى الهدية                              |

Bâb V. Poems in praise of kings and Amîrs, alphabetically arranged, in four *faṣl*, as follows :—

- |      |                         |  |
|------|-------------------------|--|
| I.   | Fol. 300 <sup>a</sup> . | الفصل الاول فى المدح                     |
| II.  | Fol. 357 <sup>b</sup> . | الفصل الثانى فى الشکر                    |
| III. | Fol. 359 <sup>a</sup> . | الفصل الثالث فى طلب العوائج              |
| IV.  | Fol. 360 <sup>b</sup> . | الفصل الرابع من غير التام و هو من المديح |

Bâb VI. Complaints and reproaches in verse, in two *faṣl*, as follows :—

- I. Fol. 361<sup>b</sup>. الفصل الاول فى العتاب  
 II. Fol. 365<sup>a</sup>. الفصل الثانى فى الشكوى والاستعطاف

Bâb VII. Satires, in the following two *faṣl* :—

- I. Fol. 366<sup>b</sup>. الفصل الاول فى ذم الزمان واهله  
 II. Fol. 368<sup>b</sup>. الفصل الثانى فى الهجاء

Bâb VIII. Elegies, fol. 374<sup>a</sup>.

No other copy of the work is known.

Written in bold Indian Naskh, with numerous short lacunæ.

Slightly water-stained.

Not dated ; probably 17th century.

## ELEGANT PROSE.

No. 2574.

fol. 293 ; lines 13 ; size 10 × 7 ; 6½ × 4.

نهج البلاغة

## NAHJ AL-BALĀĠAH.

A collection of the lectures, letters and maxims of 'Alī bin Abī Ṭālib (A.H. 35–40 = A.D. 656–661), the fourth Caliph, by Raḍiaddin Abu'l-Ḥasan Muḥammad bin al-Ḥusain, better known as Ash-Sharīf ar-Raḍī al-Mūsawī رضي الدين ابو الحسن محمد بن الحسين الشهير بالشريف بالموسوي .

Beginning :—

اما بعد حمد الله الذى جعل الحمد ثمنا لنعمانه و معاذنا من بلائه

و وسيله الى جنانه و سبب الزيادة احسانه النج \*

Ash-Sharīf ar-Raḍī, whom aḡ-Ṣa'ālībī describes as the best poet ever produced by the tribe of Quraish, belonged to a very learned and noble Shī'ah family of Baḡdād. He was born in A.H. 359 = A.D. 969. He began to compose verses soon after he had passed his tenth year. One of his most brilliant poems is that which he addressed in the form of a letter to Caliph Al-Qâdir-billâh (A.H. 381–422 = A.D.



991-1031). Besides his poetical compositions he wrote a work on the rhetorical figures of the Qurân, entitled *Ma'ânî al-Qurân*; a treatise on the metaphors of the Qurân, entitled *Majāzât al-Qurân*; a commentary on the Qurân, entitled *Haqâ'iq at-Tanzil*; a work on the twelve Imâms, entitled *Khaṣā'is al-A'imma*; a work on the poet Abû Tammân (*d.* A.H. 231=A.D. 845), entitled *Kitâb az-Ziyâdat fi Shi'r Abî Tammâm*; a treatise on jurisprudence, entitled *Ta'liq Khilâf al-Fuqahâ'*; a gloss on *Al-'Îdâh*, a work on grammar by Abû 'Alî al-Fârisî (*d.* A.H. 377=A.D. 987); and a collection of poetical correspondence between the author and his great contemporary Abû Ishâq Ibrâhîm bin Hilâl aş-Şâbî (*d.* A.H. 384=A.D. 994). He held the exalted post of Naqîb al-Ashrâf (chief of the descendants of the Prophet) at Bagdâd, where he died on Sunday, the 6th Muḥarram, A.H. 406=A.D. 1015. For further particulars of his life and works see Ibn Khallikân (De Slane's translation), vol. iii, p. 633; *Mir'ât al-Janân*, fol. 244<sup>a</sup>; *Dustûr al-I'lâm*, fol. 53<sup>a</sup>; *Kitâb ar-Rijâl* by An-Najâshî, fol. 163<sup>b</sup>; *Muntaha'l-Maqâl*, fol. 180<sup>b</sup>; *Manhaj al-Maqâl*, fol. 281<sup>b</sup>; *Khulâsat al-Aqwâl*, fol. 98<sup>a</sup>; *Nasamat as-Saḥar*, vol. ii, fol. 130<sup>b</sup>; Brock., vol. i, p. 82.

In *Kashf al-Hujub*, fol. 156<sup>b</sup>, the work is attributed to Ash-Sharîf ar-Raḍî, while in Brock., vol. i, p. 404, it is ascribed to As-Sayyid al-Murtaḍâ (*d.* A.H. 436=A.D. 1044). Ibn Khallikân (De Slane's translation, vol. ii, p. 256) and Hâj. Khal. (vol. vi, p. 40) state that it is a disputed point whether the book was compiled by Ar-Raḍî or by Al-Murtaḍâ. In the commentaries noticed below the work is, however, assigned to the former.

It is also a matter of controversy among scholars whether the book is authentic or not. The Shi'ahs generally believe it to be authentic, while the Sunnis differ, because it contains, besides abusive utterances about the first three Caliphs, some ideas of a later time founded on Greek philosophy, which cannot be supposed to have been known to 'Alî.

The work is divided into three chapters, as follows:—

- I. 'Alî's lectures and sayings, fol. 1<sup>b</sup>.
- II. His letters and precepts, fol. 188<sup>b</sup>.
- III. His maxims, fol. 249<sup>a</sup>.

The colophon at the end of the second chapter reads thus:—

تمت الخطب من نهج البلاغة من كلام مولانا امير المؤمنين و امام  
المتقين على بن ابي طالب كرم الله وجهه كتبه العبدالصغير المحتاج  
الى رحمة ربه الغنى على المرشدى الشكلى اصاح الله حاله مى الدارين

و سلم تسليمًا دائمًا ابدًا كثيرًا تحریرًا فی عشرين شهر شعبان سنة ثمان  
و ستين و ثمانمائة \*

For other copies see Berlin, Nos. 8664-5; Paris, No. 2423; Br. Mus., No. 1431; Br. Mus. Suppl., Nos. 527, 1238; Cairo, vol. iv, p. 341; Nûr 'Uṣmâniyah, No. 4361; Ayâ Şûfiyah, No. 4361; and Bûhâr, No. 413.

The work has been printed in Cairo, A.H. 1290.

A very fine copy. Written in good but imperfectly vocalised Naskh, within gold and coloured ruled borders, with a tastefully illuminated double page 'Unwân. The headings are in gold.

Dated the 20th Sha'bân, A.H. 868=A.D. 1463.

Scribe: علی المرشدی الشکانی .

The last 42 folios, which were wanting in the original MS., have been supplied by one Sayyid Haidar; in a good imitation of the older writing.

Fol. 1<sup>b</sup> contains, besides an illegible seal, the autograph of Maḥmûd Shâh II (A.H. 887-924=A.D. 1482-1518), a ruler of the Bahmanid dynasty of Gulbarga.

### No. 2575.

fol. 329; lines 7; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{3}{4} \times 4\frac{1}{2}$ .

The Same.

Another copy of the same work, with an interlinear Persian version.

The text begins as usual. The Persian version begins thus:—

پس از حمد خدای تعالی آنکه گردانید سائنش را بها برای نعمتهای  
او و پناه گاه از آزمائش او و پدوستگی و نزدیکی جستن بسوی بهشت او  
و سبب گردانید برای زیادت نیکویی خود الخ \*

The text is written in beautiful large Naskh, with vowel points, within gold and black ruled borders. Fol. 1<sup>b</sup> contains an illuminated frontispiece. The headings are in red. The Persian version is written in fair Nasta'liq, in red.

Not dated; probably 15th century.

The title-page and the last folio are covered with seals and signatures of former owners of the MS., the earliest of which is dated A.H. 1025=A.D. 1616.

### No. 2576.

fol. 408 ; lines 35 ; size  $12\frac{1}{4} \times 7\frac{1}{2}$  ;  $9\frac{1}{4} \times 5$ .

شرح نهج البلاغة

## SHARḤ NAHJ AL-BALĀĠAH.

A commentary on the *Nahj al-Balāġah*, by ‘Izzaddīn Abū Ḥāmid ‘Abdalḥamīd bin Hibatallāh bin Muḥammad bin al-Ḥusain, better known as Ibn Abi’l-Ḥadīd al-Madā’inī عز الدين ابو حامد عبد الحميد بن الحسين الشهير بابن ابي الحديد المدائني .

Complete in two separate volumes.

### Vol. I.

Beginning :—

الحمد لله الذى تفرد بالكمال فكل كامل سواه منقوص واستوعب

عموم المعامد و الممادح فكل ذى عموم عداة مخصوص الغ \*

The author, a great Shī‘ah scholar and poet, was born at Madā’in on Saturday, the 1st Du’l Hijjah, A.H. 586=A.D. 1190. He wrote several works, the most instructive of which, besides the present work, is *Al-Falak ad-Dā’ir ‘ala’l-Maṣāl as-Sā’ir*, a refutation of Ibn al-Aṣīr al-Jazarī’s *Al-Maṣāl as-Sā’ir*, a standard work on the art of Literary composition (see Lib. Cat. No. 2194). Ibn Khallikān (De Slane’s translation, vol. iii, p. 543) places Ibn Abi’l-Ḥadīd’s death in A.H. 655=A.D. 1257 ; but the author of *Nasamat as-Saḥar* (vol. ii, fol. 36\*), on the authority of Ad-Dahabī and others, states that he died in Bagdād seventeen days before its sack by the Tartars. As this event took place on the 6th Ṣafar, A.H. 656=A.D. 1258, he must have died in the beginning of that year. See also Brock., vol. i, pp. 249, 282 and 405.

The preface includes a dedication to Mū‘ayyidaddīn Abū Ṭālib Muḥammad bin Aḥmad bin Muḥammad bin al-‘Alqamī (d. A.H. 656=

A.D. 1258; see *Mir'ât al-Jamân*, fol. 415<sup>b</sup>), the grand Vizier of al-Musta'şim-billâh (A.H. 640-656=A.D. 1242-1258), the last 'Abbâsid Caliph of Bagdâd.

The work begins with a chapter on the *Imâmat* or the question of leadership in Islâm. Then comes a section containing a biographical account of As-Sayyid ash-Sharif ar-Rađî' (d. A.H. 406=A.D. 1015), the author of the text. The commentary proper begins on fol. 6<sup>b</sup> with the heading: *القول فى شرح خطبة نهج البلاغة*. The entire work is divided into twenty *Juz*. The present volume consists of the first ten *Juz*.

For other copies see Br. Mus., Nos. 1675-7; Br. Mus. Suppl., No. 527; and Cairo. vol. iv, p. 277. See also Hâj. *Khal.*, vol. vi, p. 407.

The work has been lithographed in Teheran A.H. 1271.

It appears from the colophon at the end of the first *Juz* that the MS. was transcribed at Mecca by a certain Şâlih bin Nâsih al-Yamanî al-Ânisî.

Written in good Arabian Naskh, within gold and coloured ruled borders, with an illuminated frontispiece.

Dated A.H. 1076=A.D. 1665.

## No. 2577.

fol. 392; lines and size same as above.

The Same.

Vol. II.

The second volume of the same commentary beginning with the 11th *Juz* and extending to the end of the 20th *Juz*.

The colophon reads thus:—

هذا آخر الجزء العشرين و تم به الكتاب و لله الحمد كما هو اهله \*

Written by the same scribe, Al-Ânisî.

Dated A.H. 1076=A.D. 1665.

## No. 2578.

fol. 521 ; lines 33 ; size  $13\frac{1}{2} \times 6\frac{1}{2}$  ;  $10 \times 4$ .

شرح نهج البلاغة

## SHARḤ NAHJ AL-BALĀĠAH.

A commentary on the *Nahj al-Balāġah*, by Kamāladdīn bin Maīṣam bin 'Alī bin Maīṣam al-Baḥrānī ميثم بن علي بن ميثم البهراني, a Shī'ah traditionist of considerable repute. He wrote, besides the present work, a shorter commentary on the *Nahj al-Balāġah* ; a commentary on the *Mi'at Kalmah* ; a treatise on the Imāmat or the question of leadership in Islam ; a treatise on scholastic theology ; and a treatise on the divisions of knowledge. He died, according to *Kashf al-Ḥujub*, fol. 94<sup>b</sup>, in A.H. 679=A.D. 1280.

Beginning :—

سبحانك اللهم و بحمدك توحدت في ذاتك فحسرت عن ادراكك  
انسان كل عارف و تفردت في صفاتك فقصر عن مدحك كل واصف ...  
..... اما بعد فلما كان المقصود الاول من بعثة الانبياء و الرسل بالكتب  
الالهية الخ \*

We learn from the preface that the work was compiled in Baġdād at the instance of Khwājah 'Aṭā Malik, the author of *Tārīkh Jahānkushā'i*, a Persian history of the Mughal empire from the rise of Chingiz Khān to the expedition of Hulākū Khān against the Ismā'ilis, A.H. 654=A.D. 1256. This Khwājah 'Aṭā Malik, who held the post of Šāḥib Dīwān, or civil governor, of Baġdād, died on the 4th Du'l-Ḥijjah, A.H. 681=A.D. 1282. See Ḥabīb as-Siyar, vol. iii, *Juz i*, pp. 59-70, and *Mujmal Faṣiḥi*, 192<sup>a</sup>.

The work begins with a *Muqaddimah* (Introduction), divided into three *Qā'idah*, each being subdivided into several sections. The three *Qā'idah* are as follows :—

- I. On rhetoric, fol. 2<sup>b</sup>.
- II. On eloquence, fol. 19<sup>a</sup>.
- III. On the distinctive attributes of 'Alī, fol. 24<sup>a</sup>.

The commentary proper begins on fol. 28<sup>b</sup> with the heading خطبة الكتاب.

The work was completed, as stated by the author at the end, on Saturday, the 6th Ramaḍān, A.H. 677=A.D. 1278.

The work has been lithographed in Teheran, A.H. 1274.

Written in fair Arabian Naskh, with quotations from the text marked with the word *قوله* in red. Foll. 37<sup>b</sup> and 39<sup>b</sup> contain large gaps. Slightly worm-eaten.

Not dated ; probably 15th century.

According to a note at the end the last folio was added at the instance of the founder of the library in A.H. 1296=A.D. 1879.

The title-page contains, besides seals and signatures of several former owners of the MS., a short biographical notice of the author, extracted from *Amal al-Âmil* of Muḥammad bin al-Ḥasan bin 'Alī al-Ḥurr al-Âmulī.

### No. 2579.

fol. 459 ; lines 31 ; size 12½ × 8 ; 9 × 5.

The Same.

Another copy of the same work, beginning as the above.

Written in good Naskh, within gold and black ruled borders ; with an illuminated frontispiece and a double-page 'Unwân.

Not dated ; probably 16th century.

The title-page bears the seals and signatures of Nawwâb Sayyid Wilâyat 'Alī Khan and of his grandson Sayyid Khurshîd Nawwâb of Patna City.

### No. 2580.

fol. 201 ; lines 17 ; size 9 × 6½ ; 7 × 3½.

(Three separate works bound together.)

fol. 1-147.

I.

كتاب التمثيل والمحاضرة

## KITÂB AT-TAMAŞŞUL WA'L- MUḤÂḌARAH.

A collection of proverbs and pithy sayings in prose and verse, by Abû Mansûr 'Abdalmalik bin Muḥammad bin Ismâ'il aṣ-Ṣa'âlîbî

ابو منصور عبد الملك بن محمد بن اسمعيل الثعالبي (d. A.H. 429=A.D. 1038 ; see Lib. Cat., vol. xii, No. 791).

Beginning :—

كتب ابو منصور عبد الملك بن محمد بن اسمعيل الثعالبي الى  
حضرة الامير شمس المعالى - اما على اثر حمد الله و الثناء عليه الذى هو  
اول كتابه و آخر دعوى ساكنى دار ثوابه \*

The author tells us in the preface that he wrote this work after completing his work entitled *Al-Mubhih*, which he had written for his patron, Shamsalma'âlî Qâbûs (A.H. 366-403=A.D. 976-1012), the fourth ruler of the Ziyârid dynasty of Jurjân. The present work is also dedicated to that ruler.

The work is divided into four *Faṣl*, as follows :—

- I. Fol. 4<sup>a</sup>. الفصل الاول من كتاب التمثيل و المعاصرة فى  
المدخل و الامودج \*
- II. Fol. 46<sup>b</sup>. الفصل الثانى فى سياقة ما بجرى مجرى الامثال من  
الاقوال الصادرة عن طبقات الناس \*
- III. Fol. 75<sup>b</sup>. الفصل الثالث فيما يكثر التمثيل به
- IV. Fol. 119<sup>b</sup> الفصل الرابع فى سائر الفنون و الاغراض

The fourth or the last *Faṣl* is subdivided into the following four sections :—

- (1) fol. 119<sup>b</sup>. فى ما يتمثل به او بجرى مجرى المثل من ذكر احوال  
الناس و الحوار هم المختلفة \*
- (2) fol. 127<sup>a</sup>. فى المعاسن و مكارم الاخلاق و الممادح
- (3) fol. 136<sup>b</sup>. فى ذكر المقاييس و مساوى الاخلاق
- (4) fol. 142<sup>b</sup>. فى فنون شتى و انحاء مختلفة الترتيب

For other copies see Leyden, No. 454, and Cairo, vol. iv, p. 220. See also Hâj. Khal., vol. ii p. 420, and Brock., vol. i, p. 286.

fol. 148-159.

## II

A short fragment of an anonymous work containing anecdotes, miscellaneous notices and extracts in prose and verse. It opens abruptly thus :—

قبل لاعرابى اى شئى امنع فقال ممازحة المحب و معاهدة  
الصديق و امانى تقطع بها ايامك من البيان للجاحظ و قالوا ثلاث يسرع  
البهن الخلف الحريق و التزويج و الحج النخ \*

fol. 160-201.

### III

[كتاب فى تاريخ العرب]

## [KITÂB FÎ TA'RÎKH AL-'ARAB.]

An anonymous work containing short notices relating to the pre-Islamic history of Arabia.

Beginning :—

قال ابو عبيدة معمر بن المثنى التيمى تيم قريش مولى لهم كان  
العرب العكاظيون لا يعدون من الشع الا ثلاثة ثم يكفون و لا يزيدون عليها  
شيئا وان لحق بعد شى مثل الثلاثة التى عدوا عدوا قبل ذلك لم يعدرة  
معه النخ \*

All the above three works are written in fair Arabian Naskh, with vowel points.

Not dated : probably 17th century.

No. 2581.

fol. 104 ; lines 17 ; size 12×9 ; 9½×6½.

مقامات الحريرى

## MAQÂMAT AL-ḤARÎRÎ.

A fine old copy of the well-known *Maqâmat* of Abû Muḥammad al-Qâsim bin 'Alî al-Ḥarîrî الحريرى (d. A.H. 516 = A.D. 1122 ; see Lib. Cat., vol. xx, No. 1974).

Beginning :—

انا نحمدك على ما علمت من العيان و الهمت من التدبيل النخ \*



We learn from Hâj. Khal., vol. vi, p. 59, that the work was composed at the instance of Anûshirawân bin Khâlid, who served as a minister under the Caliph Al-Mustarshid-billâh (A.H. 512-529=A.D. 1118-1135) and under Sultân Mas'ûd (A.H. 527-547=A.D. 1133-1152), a king of the Saljuq dynasty of Asia Minor.

The work, which is divided into fifty *Maqâmah*, deals with the adventures of one Abû Zaid as-Sarûjî, and is written in a very pompous style.

For other copies see Br. Mus. Suppl., No. 1006, India Office, No. 808; Wien, No. 371; Paris, Nos. 3924-36; Berlin, No. 8538; Cairo, vol. iv, p. 329; Nûr 'Uṣmâniyah, Nos. 4261-8; Ayâ Şûfiyah, Nos. 4287-94; Ḥamidîyah, No. 1196; Yenî, Nos. 1008-9; Hûr Lailâ, Nos. 372-3; Râmpûr, p. 618; and Bûhâr, No. 414.

The work has been frequently printed and lithographed. For printed editions see Brock., vol. i, p. 276, and Iktifâ' al-Qunû', p. 283.

The title page reads thus:—

كتاب فيه المقامات للمكروبي برسم الخزانة العالية ..... ابو بكر  
ولد الجذاب العالى المولوى السيفى الاشرفى الملكى الصالحى عمرة الله  
ببقائه و نفعه بالعلم الشريف بمه و كرمه \*

According to this the present copy was transcribed for the library of Al-Malik al-'Âdil Saifaddin Abû Bakr (A.H. 635-637=A.D. 1237-1239), the Sultân of Egypt.

The colophon runs thus:—

كتبها بجبل الصالحين فى سنة ثلثين و ستمائة \*

Written on thick creamy paper in fair and fully vocalised Naskh, with some marginal notes. The headings are in Şulṣ, sketched in black and filled with gold. The title-page is tastefully illuminated.

Dated A.H. 630=A.D. 1232.

The last folio contains, besides notes and extracts from other books, notes by several former owners of the MS., the earliest of which is dated A.H. 1139=A.D. 1726.

## No. 2582.

fol. 175 ; lines 13 ; size  $9\frac{1}{2} \times 6\frac{1}{4}$  ;  $6\frac{1}{2} \times 4$ .

The Same.

Another copy of the same work.

Beginning :—

قال الشيخ الإمام الاجل ..... ابو محمد القاسم بن علي بن  
عطاء الملك الحزبي تغمده الله برحمته و اسكنه بعجوة جنته اللهم  
انا نحمدك على ما علمت من البيان الخ \*

Written in old Arabian Naskh, with interlinear and marginal notes. Slightly worm-eaten and water-stained. The first seven folios are in a later hand.

Not dated ; probably 14th century.

## No. 2583.

fol. 170 ; lines 19 ; size  $8\frac{1}{2} \times 6$  ;  $6\frac{1}{4} \times 3$ .

The Same.

An illustrated copy of the same work, beginning as No. 2581 above.

Written in elegant Arabian Naskh, within double red ruled borders ; with forty-two quaint miniatures. Foll. 1-12, 14-18, 23-27, 29, 36, 44-45, 109-113, 116-121, 138-145, 166-170 are in a later hand.

Not dated ; probably 16th century.

The title-page contains two illegible seals. A seal, bearing the inscription لسان السلطان محمود لدولة منشي محمد صفدر علي خان بهادر , dated A.H. 1277 = A.D. 1859, is found on fol. 1<sup>b</sup>.

## No. 2584.

foll. 213 ; lines 13 ; size  $5\frac{1}{2} \times 4$  ;  $4 \times 2\frac{1}{2}$ .

شرح مقامات الحريري

## SHARḤ MAQÂMÂT AL-ḤARÎRÎ.

An anonymous commentary on the *Maqâmât* of Al-Ḥarîrî.

The MS. is defective at the beginning as well as incomplete at the end. It opens abruptly with the following words of the commentary on the preface of the *Maqâmât* :—

فلما اوقعه على جنبه بحث الصيد باضلافه [sic اظلافه] فى الارض  
 فظهرت شفرة فاخذها و ذبحه بهاو المثل الثانى ما ذكره حارث ابن حسان  
 الشيبانى لقبيلة من تميم النخ \*

The commentary on the first *Maqâmât* begins thus :—

المقامة الاولى وهى صنعانية - اقتعدت البعير أى جعلته قعدة وهى  
 الدابة المختصة بالركوب والقعدة المرة الواحدة والقعدة بالكسر الجال  
 كالجلسة والركعة والقعدة المرأة المقعودة من غير نكاح وقعد واقتعد بمعنى  
 واحد كما يقال ضجع واضطجع النخ \*

The author, whose name cannot be discovered, must have lived towards the end of the 6th century of the Hijrah, for he refers to Ibn al-Bâqillânî as his *Shâikh* and teacher in the following terms (fol. 194<sup>a</sup>) :—

و ابو عمرو بن العلاء البصرى القفا فى ملك القراء و النحاة كان يزى  
 التمر فاحتفه طائفة يتعجبون من فضله و عمله فقال لهم مالكم تتكأون على  
 نكأ كاء الفراش افرنقعوا عنى هكذا حدثنى شيخى ابن الباقلانى بواسط  
 العراق فى جامع الحجاج بن يوسف فى زارية عاصم بن النجود المقرئ  
 حين قرأت بها \*

This Ibn al-Bâqillânî, whose full name is Abû Bakr 'Abdallâh bin Manşûr bin 'Umar bin Rabî'ah al-Wâsiṭî, was born at Wâsiṭ on the 14th Muḥarram, A.H. 500=A.D. 1106. He studied under Abu'l-'Izz al-Qalânîsî (d. A.H. 521=A.D. 1127), Sibṭ al-Khayyât (d. A.H.

541=A.D. 1146), Abû 'Alî al-Ḥasan bin Ibrâhîm al-Fâriqî (*d.* A.H. 528=A.D. 1133) and others. He attained high proficiency in all the branches of Muhammadan literature, especially in the various readings and correct pronunciation of the Qurân. Ad-Dahabî, *Ṭabaqât al-Qurrâ'* fol. 130<sup>a</sup>, describes him as the foremost Qurân-reader of 'Irâq in his time. He held for about forty years the post of a professor in the Madrasah attached to the mosque of Wâsiṭ, where he died in A.H. 593=A.D. 1196. See *Dustûr al-ʿIlâm*, fol. 23<sup>a</sup>.

The copy breaks off abruptly in the middle of the commentary on the 47th *Maqâmah*. The last words are as follows:—

وفى المثل رب لايم ملیم و رب ملوم لاذنب له - وجنح الى سلمه  
 اى مال الى صلحه قال الله تعالى فان جنحوا للسلم \* .....

The commentary includes only those words of the text which require explanation.

No other copy of the work is known.

Written in fair Arabian Naskh, with the headings in red. Slightly water-stained.

Not dated; probably 15th century.

## No. 2585.

fol. 209; lines 20; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{3}{4} \times 3\frac{1}{2}$ .

الايضاح

## AL-'ÎDÂḤ.

A commentary on the *Maqâmât* of al-Ḥarîrî, by Abu'l-Faṭḥ Nâsir bin 'Abdassayyid al-Muṭarrizî المطرزي السيد المظري (*d.* A.H. 610=A.D. 1213; see *Lib. Cat.*, vol. XX, No. 2031).

Beginning:—

يقول عبد الله الفقير اليه ..... الحمد لله الم محمود على  
 جميع الآلاء المشكور بحسن البلاء الن \*

Cf. Hâj. Khal., vol. vi, p. 62.

The commentary is preceded by a chapter dealing with rhetoric and poetical figures.

The work was completed, as stated by the author at the end, in A.H. 563=A.D. 1167.

For other copies see Berlin, Nos. 8540-2; München, No. 561; Paris, Nos. 3937-8; Escur., Nos. 269, 509-10; 608; Br. Mus., No. 616; Cairo, vol. iv, p. 210; Nûr 'Uṣmâniyah, Nos. 4061-3; and Râmpûr, p. 602.

Written in fair Indian Naskh.

Dated A.H. 1259=A.D. 1843.

### No. 2586.

fol. 131; lines 45; size  $12\frac{1}{2} \times 8\frac{1}{4}$ ;  $10 \times 6\frac{1}{4}$ .

شرح مقامات الحريري

### SHARḤ MAQÂMÂT AL-ḤARÎRÎ.

A copious commentary on the *Maqâmât* of Al-Ḥarîrî, by Abu'l-'Abbâs Aḥmad bin 'Abdal-mu'min bin Mûsâ bin 'Îsâ al-Qaisî ash-Sharîshî أبو العباس أحمد بن عبد المؤمن بن موسى بن عيسى القيسى الشريشي.

Complete in two separate volumes.

Vol. I.

Beginning:—

قال الشيخ الاستاذ اللغوى الذكوى ابو العباس احمد .....

الحمد لله الذى اختص هذه الامة باصح الالسنه الن \*

The author, Ash-Sharîshî, a grammarian and lexicographer of eminent talent and repute, was born at Sharîsh, a town in Spain. He travelled much in the acquisition of learning, and served as a teacher in several institutions of his native country. He wrote, besides three commentaries on the *Maqâmât* of Al-Ḥarîrî, commentaries on *Al-'Idâh* of Abû 'Alî al-Fârisî (d. A.H. 377=A.D. 987) and *Al-Jumal* of Al-Jurjânî (d. A.H. 474=A.D. 1081) and an abridgement of the *Nawâdir al-Ma'ânî* of Abû 'Alî al-Qâlî (d. A.H. 356=A.D. 967; see *Dustûr al-I'lâm*, fol. 107<sup>a</sup>). Our author died at his native town, A.H. 619=A.D. 1222. For further particulars of his life and works see *Nafḥ at-Tîb*, vol. i, p. 376; *Buġyat al-Wu'ât*, fol. 111<sup>b</sup>; and *Dustûr al-I'lâm*, fol. 72<sup>b</sup>.

In the preface the author makes mention of Al-Fanjdiḥî's commentary, from which he derived considerable material. This Al-Fanjdiḥî, whose full name is Abû Sa'îd Muḥammad bin 'Abdrahmân

bin Muḥammad al-Mas'ūdī, was born at Al-Fanjdhah (a town in Khurāsān), A.H. 522=A.D. 1128. He made a journey to Syria, and settled at Damascus, where he enjoyed the favour of Al-Malik al-Afdal, the son of Sulṭān Ṣalāḥaddīn Yūsuf al-Ayyūbī (A.H. 564-589=A.D. 1169-1193). Al-Fanjdhī died at Damascus, A.H. 584=A.D. 1188. See Ibn Khallikān (De Slane's translation), vol. iii, p. 99.

The present work is the first of the three commentaries of Ash-Sharīshī noticed by Hāj. Khal., vol. vi, p. 63.

For other copies see Leyden, No. 413; Berlin, No. 8544; Paris, Nos. 3940-6; Alger, No. 1891; Cairo, vol. iv, p. 275; Ayā Ṣūfiyah, Nos. 4121-4; Nūr 'Uṣmānīyah, Nos. 4057-60; Rāmpūr, p. 602; and Āsafīyah, p. 1514.

The work has been frequently printed. For printed editions see Brock., vol. i, p. 277 and Iktifā 'al-Qunū', p. 283.

The present volume ends abruptly in the middle of the 23rd *Maqāmah*. The last words are as follows:—

و حكى الفقيه ابو الحسين ان ابا حدثه ان الاديب ابا الطاهر ابن  
ابى ركب حضر عذبة بسببة بقرية \*

## No. 2587.

foll. 151; lines and size same as the above.

The Same.

Vol. II.

The second volume of the same work, beginning at the point where the first volume ends in the 23rd *Maqāmah*. The first words are as follows:—

مئذان فى نزهة سعبان [sic] لاستقبال رمضان فاكل مع من حضر ضربا  
مى الاطعمة والا لوان النخ \*

Both volumes are written in fair Naskh, within double red ruled borders. The headings are in red.

Dated A.H. 1187=A.D. 1773.

Scribe: ابراهيم بن مبارك بن سليم.

Two fly-leaves at the end contain two short pieces called *Ar-Risālat as-Sinīyah* and *Ar-Risālat ash-Shīnīyah*, by Al-Ḥarīrī.

## No. 2588.

foll. 101 ; lines 30 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $7\frac{1}{2} \times 4\frac{3}{4}$ .

شرح المقامات

## SHARḤ AL-MAQÂMÂT.

An incomplete copy of a concise commentary on the *Maqâmât* of Al-Ḥarirî, by Muḥiraddîn مظهر الدين, with the following title :—

كتاب كاشف المشكلات فى شرح المقامات من تصانيف الامام

العالم مظهر الملة و الدين نور الله فبرة \*

The commentator seems to be identical with Muḥiraddîn Al-Ḥusain bin Maḥmûd bin Al-Ḥasan az-Zabḍânî (or Az-Zaidânî), the author of *Al-Mafâtîḥ*, who flourished in the middle of the 7th century of the Hijrah. See Lib. Cat., vol. v, part ii, No. 348.

Beginning :—

الحمد لله الذى تَلَاَّتْ شَوَاهِدَ قُدْرَتِهِ عَلَى وَجْهَاتِ الْمَوْجُودَاتِ النِّخ \*

In the preface the author tells us that he wrote this commentary at the request of a number of his literary friends.

In a copy noticed in Cairo, vol. iv, p. 275, the author is called Muḥiraddîn az-Zabrânî. Other copies are noticed in Leyden, No. 418, and Wien, No. 375, but without the author's name.

It appears from the old pagination of the MS. that foll. 2-113 are missing.

Written in old Arabian Naskḥ. Slightly worm-eaten.

Dated the last day of Sha'bân, A.H. 680=A.D. 1281.

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 720=A.D. 1320.

The last folio contains miscellaneous notes and extracts from other books.

## No. 2589.

foll. 375 ; lines 27 ; size  $9 \times 6$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

المقالات الجوهريّة على المقامات الحريرية

AL-MAQÂLÂT AL-JAWHARÎYAH  
'ALA'L-MAQÂMÂT AL-  
HARÎRÎYAH.

A commentary on the Maqâmât of Al-Harîrî, by Ash-Shaikh Abû Bakr 'Abdal 'Azîz bin 'Abdallâh az-Zamzamî al-Makkî ash-Shâfi'î الشيخ ابو بكر عبد العزيز بن عبد الله الزمزمي المكي الشافعي 'î, an illustrious poet and a scholar of considerable repute. He was born at Mecca, A.H. 900=A.D. 1494. He wrote, besides the present work, two poems in praise of the Prophet, composed in imitation of Al-Bûsîrî's *Al-Kawâkib ad-Durrîyah* (No. 2529 above) and *Umm al-Qurâ*. He died in A.H. 976=A.D. 1568. The words بجنان الخلد قد اصبغ form a chronogram for the date of his death. See *An-Nûr as-Sâfir*, fol. 163<sup>a</sup>.

Beginning :—

الحمد لله الذي رفع آيات العلم و الادب ..... اما بعد فيقول  
فقير رحمة ربه و اسير وصمة ذنبه خير الدين بن تاج الدين الياس اذهب  
الله تعالى عنه الباس انه لما رأيت شرح المقامات الحريرية و المقالات  
التي هي بصفات المحاسن حربة للمشيخ الفاضل ..... مولانا  
المرحوم الشيخ ابى بكر عبد العزيز الزمزمى المكى الشافعي الخ \*

We learn from the preface that the work was left by the author defective and incomplete in places, and it was subsequently revised and completed by Khairaddîn bin Tâjaddîn Ilyâs, a scholar of Medina, who flourished in the 12th century of the Hijrah.

The colophon reads thus :—

هذا آخر ما انتهى اليه المقامات الحريرية و تقليد اجيادها بالمقالات  
الجوهريّة فالحمد لله الذي بنعمته تتم الصالحات و برحمته نزال البركات  
على يد شارح بعضها و بانى نقضها و واصل رفضها و فاتم عمقها خير الدين  
بن تاج الدين الياس المدني خادم السنة السفية و الاحكام الشرعية بالروضة



النبوية في يوم الأحد المبارك أثني عشر في شهر رمضان المعظم فدره [sic]  
سنة الف ومائة وستة وعشرين بمكة المشرفة \*

According to this the work was revised and completed at Mecca  
in A.H. 1126=A.D. 1714.

For other copies see Cairo, vol. iv, p. 327, and Râmpûr, p. 602.

Written in fair Arabian Naskh, within double red and light  
green ruled borders. The quotations from the text are in red.

Dated the 12th Du'l-Qa'dah, A.H. 1154=A.D. 1741.

Scribe : عبد الجليل الرواى البعيرى .

### No. 2590.

fol. 135 ; lines 23 ; size  $9 \times 6\frac{1}{2}$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

An incomplete copy of the same work, beginning like the above  
and breaking off abruptly towards the end of the 15th *Maqâmah*.  
The last words are as follows :—

و حذار بفتح الحاء و كسر الراء بمعنى احذر - من المكائدة حذار  
نقلت له و الذي حرم اكل الربا قال الله تعالى ..... \*

The MS. corresponds with fol. 1<sup>b</sup>–104<sup>b</sup> of the copy noticed  
above.

Written in rough Naskh, with quotations from the text in red.

Not dated ; probably 19th century.

### No. 2591.

fol. 328 ; lines 16 ; size  $8\frac{1}{2} \times 6$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

القشامات

## AL-QUSHÂMÂT.

A commentary on the first half of the *Maqâmât* of Al-Ḥarîrî, by  
Muḥammad Ismâ'il Abû Muḥammad al-Muštâq bin Muḥammad  
Wajihaddîn al-Murâdâbâdî محمد اسماعيل ابو محمد المشتاق بن محمد  
وجيه الدين المراد ابادى .

Beginning :—

قال العبد الواب الى رحمة ربه الوهاب محمد اسمعيل ابو محمد  
المشتاق ابن محمد وجيه الدين المراد ابادى مولدا واللكهنوي معتدا  
اني صرفت برة من الدهر في اقتناص شوارد الفنون العجيبة و اقتحمت  
موارد العلوم الغريبة فاذا فن الادب روض اريض ممطور يجتني فيه ثمرات  
الحبور النخ \*

The author belonged to a learned family of Murâdâbâd, where he was born and brought up. After completing his education in his native town, he made a journey to Lucknow, where he settled permanently. He was sent by Naṣîraddîn Haidar (A.H. 1243-1253=A.D. 1827-1837), king of Audh, as his envoy to the court of William IV, king of England. In this capacity he stayed for some time in London, where he married a Miss Duff, with whom he returned to India. He was a man of independant mind and vast learning, deeply versed in various branches of Arabic literature. He wrote, besides the present work, a gloss on Al-Yazdî's commentary on the *Tahdîb al-Manṭiq* of at-Taftâzânî, and a gloss on Al-Maibuḍî's commentary on the *Hidâyat al-Hikmat* of Aṣîraddîn al-Abharî (*d* A.H. 663=A.D. 1264). He died at Lucknow on the 15th Rabî' I, A.H. 1253=A.D. 1837. See Taḍkirah-i-'Ulamâ'-i-Hind, p. 179.

The colophon reads thus :—

لقد احسن الله جل جلاله و عم نواله الينا باتمام شرح النصف الاول  
من المقامات و نسأل منه و نتضرع اليه بان يوفقنا لاختتام شرح النصف  
الآخر ايضا ..... قد تم الكتاب المستطاب لاستاذي الحبر الاربب  
و العلامة الاديب مولينا محمد اسمعيل دام ظله الظليل بيد العبد الضعيف  
قادر بخش لاهوري عفى الله عنه و هذا الكتاب المستطاب شرح للمقامات  
مسمى بالقشامات \*

According to this the MS. was transcribed within the lifetime of the author by his pupil Qâdir Bakhsh of Lahore.

No other copy of the work is known.

Written in fair Indian Nasta'liq, with quotations from the text marked with red ink lines above them.

Not dated ; probably 19th century.

## No. 2592.

fol. 27 ; lines 25 ; size  $8 \times 6\frac{1}{2}$  ;  $6\frac{3}{4} \times 3\frac{1}{2}$ .

عنوان المرقصات و المطربات

‘UNWÂN AL-MURQISÂT WA’L-  
MUṬRIBÂT.

A very interesting essay on the rhetorical beauties of the poetical compositions of Arabian poets, from the pre-Islamic period to the author's own time, arranged according to their chronological order.

By Abu'l-Ḥasan ‘Alî bin Mûsâ bin Muḥammad bin Sa‘îd al-Ġarnâṭî أبو الحسن علي بن موسى بن محمد بن سعيد الغرنالقي, a grammarian and historian of considerable repute. He traces his descent from ‘Ammâr bin Yâsir, a companion of the Prophet. He was born at Granada, A.H. 610=A.D. 1213, and in the acquisition of learning he travelled numerous places. He wrote several instructive works on grammar, history and geography, and died, according to Buġyat al-Wu‘ât, for. 287\*, in Damascus on the 11th Sha‘bân, A.H. 673=A.D. 1274, or, according to Ḥusn al-Muḥâḍarah, fol. 140\*, in Tunis, A.H. 685=A.D. 1286. See also Dustûr al-‘Îlâm, fol. 67\*, and Brock., vol. i, p. 336.

Beginning :—

اما بعد حمد الله الذي شرف الانسان على سائر انواع الحيوان بنطق

اللسان الخ \*

The author tells us in the preface that he wrote this essay as an introduction to the *Jâmi‘al-Murqisât Wa’l-Muṭribat* of Muḥammad bin Mu‘allâ al-Azdî, dividing Arabic poetry into five kinds, viz., (i) *Al-Murqis* (what makes one dance) ; (ii) *Al-Muṭrib* (what causes one to skip for joy) ; (iii) *At-Maqbûl* (what is agreeable) ; (iv) *Al-Masmû‘* (what is audible) ; and (v) *Al-Matrûk* (what is obsolete).

Incomplete at the end. The copy breaks off abruptly with the following lines of Sibṭ Ibn at-Ta‘âwidî (d. A.H. 584=A.D. 1188) :—

بين السيوف و عينيه مشاركة \* من اجلها قيل للانعام اجفان

For other copies see Berlin, No. 7175 ; Cairo, vol. iv, p. 286 ; and Râmpûr, p. 606.

The work has been printed in Cairo, A.H. 1286.

Written in fair Arabian Naskh, with the headings in red.  
Not dated ; probably 18th century.

### No. 2593.

fol. 180 ; lines 15 ; size  $10 \times 7\frac{1}{4}$  ;  $7\frac{1}{4} \times 5\frac{1}{4}$ .

المقامات الزينية

## AL-MAQÂMÂT AZ-ZAINÎYAH.

A work on the lines of Al-Ḥariri's *Al-Maqâmât* (No. 2581 above), by Shamsaddîn Abu'n-Nadâ Ma'add bin Naṣrallâh bin Rajab, better known as Ibn aṣ-Ṣaiqal al-Jazarî شمس الدين ابو الندى معد بن نصر الله الصيقل الجزري.

Beginning :—

الحمد لله الذي ايدنا بمنايخ الألاء الغ \*

Cf. Hâj. Khal., vol. vi, p. 54.

The author, a grammarian and poet of considerable repute, died in A.H. 701=A.D. 1301. See Buġyat al-Wu'ât, fol. 317<sup>b</sup>, and Brock., vol. ii, p. 159.

In the preface the author tells us that he composed this imitation of Al-Ḥariri's *Al-Maqâmât* at the request of his cousin, after whom he entitled it *Al-Maqâmât az-Zainîyah*. He states further that it deals with the adventures of a certain Abû Naṣr al-Miṣrî, which are supposed to be narrated by one Abu'l-Qâsim bin Jaryâl ad-Dimashqî, in fifty assemblies (مقامات).

Contents :—

Fol. 4 <sup>b</sup> .	المقامة الاولى البغدادية
Fol. 8 <sup>a</sup> .	المقامة الثانية الطوسية
Fol. 13 <sup>b</sup> .	المقامة الثالثة اللاذقية
Fol. 17 <sup>a</sup> .	المقامة الرابعة الشينية
Fol. 21 <sup>b</sup> .	المقامة الخامسة التوامية
Fol. 24 <sup>a</sup> .	المقامة السادسة الحجازية
Fol. 28 <sup>a</sup> .	المقامة السابعة السخارية
Fol. 32 <sup>a</sup> .	المقامة الثامنة العلوانية
Fol. 35 <sup>a</sup> .	المقامة التاسعة الاربلية

Fol. 38 <sup>b</sup> .	المقامة العاشرة الشامية
Fol. 41 <sup>b</sup> .	المقامة العادية عشرة الرسغية
Fol. 44 <sup>a</sup> .	المقامة الثانية عشرة البحرانية
Fol. 46 <sup>b</sup> .	المقامة الثالثة عشرة النيسابورية
Fol. 50 <sup>b</sup> .	المقامة الرابعة عشرة الرزندية
Fol. 54 <sup>a</sup> .	المقامة الخامسة عشرة الماردينية
Fol. 58 <sup>b</sup> .	المقامة السادسة عشرة الطقارية
Fol. 62 <sup>b</sup> .	المقامة السابعة عشرة المصرية
Fol. 65 <sup>b</sup> .	المقامة الثامنة عشرة الدجلية
Fol. 68 <sup>a</sup> .	المقامة التاسعة عشرة القدسية
Fol. 71 <sup>b</sup> .	المقامة العشرون العانية
Fol. 75 <sup>a</sup> .	المقامة العادية والعشرون الاعرابية
Fol. 78 <sup>b</sup> .	المقامة الثانية والعشرون الشهر زورية
Fol. 81 <sup>b</sup> .	المقامة الثالثة والعشرون الفارقة
Fol. 88 <sup>b</sup> .	المقامة الرابعة والعشرون الحلبية
Fol. 91 <sup>a</sup> .	المقامة الخامسة والعشرون الملطية
Fol. 92 <sup>a</sup> .	المقامة السادسة والعشرون الشيرازية
Fol. 95 <sup>b</sup> .	المقامة السابعة والعشرون الكوفية
Fol. 99 <sup>a</sup> .	المقامة الثامنة والعشرون النصيبية
Fol. 103 <sup>b</sup> .	المقامة التاسعة والعشرون الاسكندرية
Fol. 106 <sup>a</sup> .	المقامة الثلاثون الآمدية
Fol. 109 <sup>a</sup> .	المقامة العادية والثلاثون البصرية
Fol. 112 <sup>a</sup> .	المقامة الثانية والثلاثون الحمصية
Fol. 117 <sup>a</sup> .	المقامة الثالثة والثلاثون الواسطية
Fol. 122 <sup>b</sup> .	المقامة الرابعة والثلاثون الحموية
Fol. 129 <sup>b</sup> .	المقامة السادسة والثلاثون السمنانية
Fol. 133 <sup>b</sup> .	المقامة السابعة والثلاثون البراعية

Fol. 138 <sup>a</sup> .	المقامة الثامنة و الثلثون الموصلية
Fol. 142 <sup>b</sup> .	المقامة التاسعة و الثلثون الرهاوية
Fol. 145 <sup>a</sup> .	المقامة الاربعون الاهوازية
Fol. 147 <sup>a</sup> .	المقامة الحادية و الابعون الكيشية
Fol. 151 <sup>b</sup> .	المقامة الثانية و الاربعون الارزنكانية
Fol. 153 <sup>a</sup> .	المقامة الثالثة و الاربعون الدمشقية
Fol. 156 <sup>a</sup> .	المقامة الرابعة و الاربعون القزوينية
Fol. 159 <sup>b</sup> .	المقامة الخامسة و الاربعون الغرضية
Fol. 163 <sup>a</sup> .	المقامة السادسة و الاربعون الرقطاء
Fol. 166 <sup>b</sup> .	المقامة السابعة و الاربعون الضبطاء
Fol. 169 <sup>a</sup> .	المقامة الثامنة و الاربعون الجوينية
Fol. 175 <sup>b</sup> .	المقامة التاسعة و الابعون الجزيرية
Fol. 180 <sup>a</sup> .	المقامة الخمسون اليمنية

Slightly defective at the end. Only two or three folios seem to be wanting.

For other copies see Br. Mus., Nos. 669, 1403, and Nûr 'Uḡmânîyah, No. 4273.

It appears from a note on the title-page that the MS. was transcribed within the life-time of the author and that it was read in his presence by Şaffiaddin Muḥammad al-Âwî at Somnat.

Written in fair Arabian Naskḥ, with the headings in red. Worm-eaten and water-stained. The first and the last two folios are badly damaged.

Not dated ; probably 13th century.

### No. 2594.

fol. 96 ; lines 12 ; size  $7 \times 5\frac{1}{4}$  ;  $4\frac{1}{4} \times 3$ .

نسيم الصبا

### NASÎM AŞ-ŞABÂ.

A valuable copy of *Nasîm aş-Şabâ*, a collection of thirty short essays on various subjects, written in rhythmical prose by Badraddin

Abū Ṭāhir al-Ḥasan bin ‘Umar bin Ḥabīb ad-Dimashqī ash-Shāfi‘ī بدر الدين ابوطاهر لعسن بن عمر بن حبيب الدمشقي الشافعي, a traditionist of considerable repute and the author of several instructive works. He was born at Damascus, A.H. 710=A.D. 1310. He studied under his father, who held the post of Muḥtasib (superintendent of police) at Aleppo, and under several other distinguished scholars, including Ibn Nubāṭah (*d.* A.H. 768=A.D. 1366), an illustrious poet of Egypt. For some time he served as a Qāḍī and then as a secretary to the government of Aleppo. He composed, besides the present work and those mentioned in Brock., vol. ii, p. 37, a gloss on Al-Qālī’s commentary on Al-Qazwīnī’s compendium of Shāfi‘ī law, entitled *Al-Ḥāwī aṣ-Ṣagīr* (see Hāj. Khal., vol. iii, p. 6); a work on theology, entitled *Al-Kawkab al-Waqqād* (see *ibid.*, vol. v, p. 265); and a treatise giving a topographical account of Damascus, entitled *Tashnīf al-Masāmi‘fi Waṣf al-Jāmi‘*. He died at Aleppo, A.H. 779=A.D. 1377. See Ad-Durar al-Kāminah, vol. i, fol. 181<sup>a</sup>; Ṭabaqāt by Ibn Qāḍī Shuhbah, fol. 153<sup>a</sup>; and Dustūr al-‘Ilām, fol. 38<sup>b</sup>.

Beginning :—

اما بعد حمد الله الذي اعلا مقام اهل الادب الخ \*

The work has been twice printed in Egypt, viz., in Alexandria, A.H. 1289, and in Cairo, A.H. 1307.

For other copies see Berlin, Nos. 8380-1; Gotha, No. 2775; Leyden, No. 499; Paris, Nos. 3361-4; Bodl., vol. i, No. 1283; Escur., Nos. 305, 474, 551; Cairo, vol. iv, p. 307; and Ayā Ṣūfiyah, No. 4332.

The colophon reads thus :—

نجز بحمد الله تعالى وحسن توفيقه و صلوته على نبيه محمد وآله  
وصحبه وسلامه الى يوم الدين وذلك فى العشر الآخر من جمادى الاولى  
من سنة خمس و ستين و سبعمائة ..... على يدى افقر عباد  
الله تعالى واحوجهم الى مغفرته طاهر بن الحسن بن عمر بن حبيب  
عفى الله عنهم اجمعين وهو حسبنا ونعم الوكيل \*

According to this the MS., dated A.H. 765=A.D. 1363, was transcribed within the author’s life-time by his son Ṭāhir.

It appears from a note at the end, written by the author in his own hand, that the MS. was collated with his original MS. in A.H. 766=A.D. 1364. The note runs thus :—

قوبل بالاصل [sic اصل] المكتبة بخطى فوافق وصح وكتبه منشيئه  
الحسن بن عمر بن حبيب احسن الله عاقبته فى العشر الاواخر من صفر  
سنة ست و ستين و سبعمائة و لله الحمد و الفضل و المنة \*

Written in elegant Arabian Naskh, with vowel-points. The headings are in red.

The title-page and a fly-leaf at the beginning contain seals and signatures of several former owners of the MS., the earliest of which is dated A.H. 768=A.D. 1366.

### No. 2595.

fol. 345 ; lines 28 ; size  $11\frac{1}{2} \times 8$  ;  $9 \times 5\frac{1}{2}$ .

مشارع الاشواق الى مصارع العشاق

## MASHĀRĪ' AL-ASHWĀQ ILĀ MAṢĀRĪ' AL-USHSHĀQ.

A work dealing with excellencies and advantages of waging war against infidels.

The full title of the work, as given in the preface, is as follows :—

مشارع الاشواق الى مصارع العشاق و مثير الغرام الى دار السلام \*

Author : Muḥiaddin Aḥmad bin Ibrāhīm bin Muḥammad ad-Dimashqī ad-Dimyātī ash-Shāfi'ī, better known as Ibn an-Nahhās معى الدين احمد بن ابراهيم بن محمد الدمشقى الدميضى الشافعى الشهير با بن النحاس. He was born at Damascus where he was brought up and educated ; but subsequently he left it for Dimyāt, where he settled permanently. He was a warrior of great spirit. He joined several religious wars, and was killed in a battle with crusaders near Aṭ-Ṭinah on the 13th Jumādā II, A.H. 814=A.D. 1411. See Al-Qabas al-Ḥawī, vol. i, fol. 28<sup>b</sup>, and Brock., vol. ii, p. 76.

Beginning :—

احمدك اللهم رب واسئلك اعلى رتب الشهادة و اشهد ان لاله

الا انت و استودعك هذه الشهادة \*

Cf. Ḥāj. Khal., vol. v, p. 545.

The author tells us in the preface that his chief object in the



present work is to inculcate a warlike spirit in Muslims and to persuade them to take part zealously in holy wars.

The work is based on authentic books of Ḥadīṣ and Tafsīr, a list of which is given in the preface.

For other copies see Leyden, No. 1853; Escur., No. 1112; Alger, Nos. 1301-2; and Cairo, vol. iv, p. 324.

The work has been printed in Bûlâq, A.H. 1242.

Written in Maġribî Naskḥ, with vowel points. The headings are in red.

Dated A.H. 1248=A.D. 1832.

Two fly-leaves at the beginning contain miscellaneous notes and extracts from other books.

### No. 2596.

fol. 56; lines 30; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

الحجة فى سرقات ابن حجة

## AL-ḤUJJAH FÎ SARAQÂT IBN HIJJAH.

A treatise on the plagiarism of Abû Bakr Ibn Hġjjah al-Ḥamawī (d. A.H. 837=A.D. 1433), by Shamsaddin Muḥammad bin Ḥasan bin 'Alī bin 'Uṣmān an-Nawâjī ash-Shâfi'ī شمس الدين محمد بن حسن بن علي بن عثمان النواجي الشافعي (d. A.H. 859=A.D. 1455), for some account of whom see No. 2571 above.

Beginning:—

الحمد لله الذى امرنا ان نرد الامانات الى اهلها .....  
و بعد فلما نزل بمصر ما نزل من المصاب و حل باهلها من اليم  
العذاب النخ \*

Incomplete at the end. The MS. breaks off abruptly with the following line of the author's own poem in praise of 'Abdalbâsiṭ az-Zainī, commander-in-chief of the Egyptian army:—

ان قال ان ابابكر له ثبت \* التقديم قلت وفى قولى بلاغات

A copy of the work is noticed in Leyden, No. 509. See also Ḥaj. Khal., vol. ii, p. 17.

Written in fair Arabian Naskh, within double red and blue ruled borders. Water-stained.

Not dated ; probably 18th century.

### No. 2597.

foll. 308 ; lines 22 ; size  $12 \times 9$  ;  $8\frac{1}{2} \times 4\frac{3}{4}$ .

سفينة العلم

### SAFÎNAT AL-'ILM.

The second part of a commentary by Muḥammad Mû'min bin al-Ḥâjj Muḥammad Qâsim al-Jazâ'irî القاسم محمد الحاج مؤمن بن محمد مؤمن بن الحاج محمد القاسم on his own treatise entitled تعبير طيف الخيال فى تحرير مناظرة العلم والعلماء.

The work tends to show by a comparison and contrast between knowledge and wealth the superiority of the former to the latter.

Beginning :—

بسم الله الرحمن الرحيم مفتتح كل كتاب كريم - رب اشرح لى  
صدرى و يسر لى امرى و وفقنى لتحرير مقالى ..... و بعد  
فيقول الشارح المؤلف الماتن المصنف العبد المذنب الاثم محمد مؤمن  
بن الحاج محمد قاسم الجزائري محددا الشيرازى مولدا الخ \*

At the end is a note by the author in his own hand, stating that he commenced to write the commentary on the day he finished the text, and that he completed it on the 17th Rabî' II, A.H. 1131=A.D. 1719. The entire work is divided into seven parts, each with a separate title. The titles are as follows :—

- I. *Bahr al-'Ilm* (the ocean of knowledge).
- II. *Safinat al-'Ilm* (the ship of knowledge).
- III. *Madînat al-'Ilm* (the city of knowledge).
- IV. *Khizânat al-'Ilm* (the treasury of knowledge).
- V. *Ḥaḍîqat al-'Ilm* (the garden of knowledge).
- VI. *Shajarat al-'Ilm* (the tree of knowledge).
- VII. *Ṣamarat al-'Ilm* (the fruit of knowledge).

The present volume, which is stated on the title-page as well as in the colophon to be the second part of the work, was completed, as stated by the author at the end, on Monday, the 17th Rajab, A.H. 1124=A.D. 1712.

No other copy of the work is known.

Written in fair Arabian Naskh, with quotations from the text in red.

The date of the copy is not known; but it must certainly be earlier than the date of the author's autograph on the title-page, viz., A.H. 1130=A.D. 1718.

Scribe: محمد زمان بن شيخ حبيب الله الامري.

The title-page contains, besides the seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837), Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847) and Wâjid 'Alî Shâh (A.H. 1263-1273=A.D. 1847-1856), rulers of Audh, the following two seals:—

I. The seal of Ḥakīm al-Mamâlik, the servant of Jahândâr Shâh Bâdshâh Ġâzî, dated A.H. 1124=A.D. 1712. This Jahândâr Shâh was the eldest son of Bahâdur Shâh, and grandson of 'Ālamgîr. He was crowned at Lahore on Thursday, the 14th Rabî' I, A.H. 1124=A.D. 1712. After reigning only nine months he was defeated and murdered by his nephew Farrukh-Siyar (A.H. 1124-1131=A.D. 1712-1719) at Agra. See Beale's Oriental Biographical Dictionary, p. 190.

II. A seal bearing the name of Asadallâh Khân Ġâlib, dated A.H. 1153=A.D. 1740. This Ġâlib is the son of the sister of Shaikh Muḥammad Afḍal of Allâhâbâd. He died in A.H. 1163=A.D. 1750. He must not be confounded with the celebrated poet of Delhi, who died in A.H. 1285=A.D. 1868.

Fol. 1<sup>b</sup> contains a seal bearing the inscription برعادی دین شد مظفر حسین, dated A.H. 1277=A.D. 1860.

## No. 2598.

fol. 375; lines 19; size  $13\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 4\frac{3}{4}$ .

شرح الخطبة الطنجية

## SHARḤ AL-KHUTBAT AT-ṬAŞJÎYAH.

A copious commentary on a lecture of 'Alî (A.H. 35-40=A.D. 656-661), the fourth Caliph, delivered by him at a village between Medina and Kûfah.

By Muḥammad Kâzîm bin Muḥammad Qâsim al-Ḥusainî ar-Rashţî, a Shî'ah scholar of the 13th century of the Hijrah.

Beginning :—

الحمد لله رب العالمين و صلى الله على خير خلقه محمد و آله  
الطاهرين ..... اما بعد فيقول العبد الفقير الحقير الجانى ابن  
محمد قاسم محمد كاظم الكسينى الرشتى ان بعض السادات الاجلاء  
الذلاء حرسه الله تعالى عن كل ضراء ..... التمس من  
الفقير بيان الخطبة الغراء العلية العلوية الموسومة بالطنجية و كشف رموزها  
و استارها الخ \*

The work is divided into two parts. The first part ends on fol. 260<sup>a</sup> with the following colophon :—

قد تم الجزء الاول من شرح الخطبة الشريفة فى يد شارحه فى  
شهر ذى قعدة الحرام فى سنة خمس و ثلثين و مائتين بعد الالف \*

According to this the first part was composed in A.H. 1235=A.D. 1819.

It is stated at the end that the MS. was transcribed at Hâjji Tarkhân, a town in Russian Turkistan.

No other copy of the work is known.

Written in fair Persian Naskh, within red and blue ruled borders. There is an illuminated frontispiece at the beginning of each part. Foll. 260<sup>b</sup>-261<sup>a</sup> are blank.

Dated A.H. 1265=A.D. 1849.

Scribe : حسين بن محمد بن على بن ابراهيم كور جرشى .

## LETTERS.

No. 2599.

fol. 194 ; lines 17 ; size  $8\frac{1}{4} \times 5\frac{3}{4}$  ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

شرح رسالة ابن زيدون

## SHARḤU RISÂLATI IBN ZAIDÛN.

A commentary on the letter written in a most elegant style by Ibn Zaidûn from prison to Ibn Jahwar (A.H. 422-435=A.D. 1031-1043), King of Cordova, begging him to show favour to him.

Commentator : Ṣalāḥaddīn Abu's-Ṣafā Khalīl bin Aibak aṣ-Ṣafadī صلاح الدين ابو الصفا خليل بن ايبك الصفدى (d. A.H. 764=A.D. 1363 ; see Lib. Cat., vol. xii, No. 652).

Beginning :—

الحمد لله الذى شرح صدورنا بالاسلام و طرح بالاستغفار عنا اعباء  
الاثام و منح اصداف الاسماع درر الادب الذى تقذفه الاقلام ..... و بعد  
فان رسالة ابن زيدون التى كتبها لابن جهور من الرسائل الطمأنة الخ \*

In his introduction the commentator gives a short biographical account of Ibn Zaidūn, the writer of the letter, whom he describes as a distinguished scholar and poet of Andalucia (Spain). This Ibn Zaidūn, whose full name is Abu'l-Walid Aḥmad bin 'Abdallāh bin Ḡālib bin Zaīdūn al-Maḥzūmī, was born in Cordova, according to Brock., vol. i, p. 274, in A.H. 394=A.D. 1004. He served as a minister under Ibn Jahwar, who, becoming angry with him, consigned him to prison, whence he addressed Ibn Jahwar the letter on which the present work is a commentary. After gaining his liberty Ibn Zaidūn went to Seville, where he held the post of vizier under Al-Mu'taḍid Abū 'Āmir 'Abbād (A.H. 434-461=A.D. 1042-1068). Ibn Zaidūn wrote several treatises in prose and verse for the princess Wallādah, the daughter of Al-Mustakfi Muḥammad (A.H. 414-416=1023-1025), and died at Seville, A.H. 463=A.D. 1070. See Ibn Khalīkān (De Slane's translation, vol. i, p. 123), and *Dustūr al-I'lām*, fol. 60<sup>b</sup>.

For other copies see Berlin, No. 8608 ; Paris, Nos. 3316-7 ; Leyden, No. 404 ; Bodl., vol. i, No. 1240 ; Br. Mus., No. 1074 ; Escur., Nos. 497, 543 ; and Nūr 'Uṣmāniyah, No. 3985.

The text of Ibn Zaidūn's letter has been edited and published by R. O. Besthorn, Copenhagen, 1889.

Written in fair Arabian Naskḥ, with quotations from the text in red.

Dated A.H. 1125=A.D. 1713.

Scribe : يوسف بن مصطفى بن حيدر .

Two fly-leaves at the beginning and two at the end contain miscellaneous notes and extracts from other books.

## No. 2600.

foll. 226 ; lines 19 ; size  $9 \times 6\frac{1}{2}$  ;  $6\frac{1}{4} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same work, beginning as the above.

The colophon reads thus :—

نجز كتاب تمام المتون الى شرح رسالة ابن زيدون تأليف الامام  
العلامة الفاضل البارع الاديب الكامل الارحد ..... الشينغ صلاح  
الدين خليل بن ايبك الصفدى تغمده الله بالرحمة و الرضوان \*

The colophon is followed by a short biographical account of the author, whose death is wrongly placed in A.H. 864=A.D. 1460.

Written in fair Naskh, with quotations from the text in red.

Dated the 8th Rabī' I, A.H. 1253=A.D. 1837.

## No. 2601.

foll. 118 ; lines 17 ; size  $8 \times 5\frac{1}{2}$  ;  $7 \times 4$ .

بديع الانشاء و الصفات فى المكاتبات و المراسلات

**BADÎ'AL-INSHÂ' WA'Ş-ŞIFÂT FI'L-  
MUKÂTABÂT WA'L-MURÂSALÂT.**

A treatise on letter-writing, containing models of royal or official letters and formularies.

By Zainaddīn Mar'ī bin Yūsuf bin Abī Bakr bin al-Karamī  
Zīn al-Dīn Maw'ī bin Yūsuf bin Abī Bakr bin al-Karamī  
al-Maqdisī al-Ḥanbalī احمد الكرمى بن يوسف بن ابي بكر بن  
الدين موعى بن يوسف بن ابي بكر بن احمد الكرمى العنبلی  
(d. A.H. 1033=A.D. 1624 ; see Lib. Cat., vol. XV, No.  
1067).

Beginning :—

قال العبد الفقير الى الله تعالى ..... الحمد لله الذى اكرم

الانسان و حلاه بحلية النطق و البيان الخ \*

For other copies see Gotha, Nos. 2828-9 ; Wien, No. 243 ;  
Leyden, Nos. 357-8 ; Paris, No. 4445 ; Br. Mus., Nos. 517, 1056 ; Br.  
Mus. Suppl., No. 1022 ; Cairo, vol. iv, p. 211 ; and Āṣafiyah, p. 108.

The work has been frequently printed in Cairo and Constantinople. For printed editions see *Iktifâ' al-Qunû'*, pp. 351, 353, and Brock., vol. ii, p. 369.

Written in fair Arabian Naskh, with the headings in red.

Not dated; probably 18th century.

The title-page contains notes by several former owners of the MS., including 'Abdarrahmân bin 'Alî as-Samhudî, a great scholar of Medina. This As-Samhudî was born in A.H. 1095=A.D. 1684 at Medina, where he was brought up and educated. For a long time he held the post of Muftî in his native town. Afterwards he was appointed *Khatîb* and Imâm of the Prophet's mosque in Medina. He died in A.H. 1159=A.D. 1746. See *Silkad-Durar*, vol. ii, p. 308.

### No. 2602.

fol. 127; lines 15; size  $9\frac{1}{2} \times 5\frac{3}{4}$ ;  $6\frac{3}{4} \times 3\frac{1}{2}$ .

المراسلات الساباطية

## AL-MURÂSALAT AS-SÂBÂÎYAH.

A collection of letters written by the author to his friends and relatives.

Author: Jawâd Sâbât bin Ibrâhîm Sâbât al-Ḥasanî al-Ḥanafî جواد ساباط بن ابراهيم ساباط الحسنى الحنفى, a scholar of the 13th century of the Hijrah. For some account of his life see *Lib. Cat.*, vol. x, No. 640.

Beginning:—

الا ان خير كلام نطق به اللسان و ابلغ نظام نمقه الانسان حمد الله  
الذى على البيان ..... و بعد فيقول كثير الانضغاط جواد ساباط بن  
ابراهيم ساباط باسفين الحسنى قدسلننى من يثق بجودة محاورتى فى  
تكرير المراسلات الخ \*

The author tells us in the preface that at the request of some of his friends, he collected his letters and arranged them in two *Maqâlah* and a *Khâtimah*. The present copy contains only the first *Maqâlah*, comprising Arabic letters. The second *Maqâlah*, consisting of Persian letters, and the *Khâtimah*, containing directions for poets and writers, are wanting.

The letters are arranged in chronological order. The last letter, addressed to 'Abdalfattâḥ al-Mizjâjî, is dated A.H. 1230=A.D. 1814.

The colophon reads thus:—

تمت المقالة الاولى من المراسلات الساباطية و الحمد لله على

اتمامها \*

Written in fair Naskḥ, with the headings in red. Slightly worm-eaten and water-stained.

Not dated; probably 19th century.

## MISCELLANIES, ANECDOTES, ETC.

No. 2603.

fol. 119; lines 17; size  $7\frac{3}{4} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{4}$ .

عقلاء المجانين

### 'UQALÂ' AL-MAJÂNÎN.

A collection of anecdotes relating to those saints and lovers whom the common people supposed to be insane.

By Abu'l-Qâsim Ḥasan bin Muḥammad an-Naisâbûrî, better known as Ibn Ḥabîb الشهير بابن حبيب, the teacher of Aḥmad bin Muḥammad aṣ-Ṣa'labî (*d.* A.H. 427=A.D. 1036), the author of the well-known commentary on the Qurân. Ad-Dâ'ûdî, *Ṭabaqât al-Mufasssirîn*, fol. 27<sup>a</sup>, on the authority of 'Abdalġâfir, describes him as a man of great learning, deeply versed in tradition, philology and history. He also established a reputation as a great preacher. According to Ad-Dahabî, he heard traditions from Abû Ḥatim Ibn Ḥibbân (*d.* A.H. 354=A.D. 965) and others. In his early years he followed the tenets of the Karrâmiyah sect, but later on he abandoned them for those of the Shâfi'ite. He wrote, besides the present work, a commentary on the Qurân and several treatises on philology and Qirâ'at. He died in A.H. 406=A.D. 1015. See *Dustûr al-I'lâm*, fol. 38<sup>b</sup>; *Ṭabaqât al-Mufasssirîn* by Ad-Dâ'ûdî, fol. 27<sup>a</sup>; and Brock., vol. i, p. 156.

In the following title prefixed by the hand of the copyist the author is wrongly called Ḥusain instead of Ḥasan:—



كتاب عقلاء المجانين تصنيف ابى القاسم الحسين بن محمد بن  
حبيب رحمه الله تعالى \*

Beginning :—

الحمد لله الذى تدخير دون ادراكه القلوب و الخواطر و تذهب فى  
ميايدى اشراق نوره الاحداق و النواظر ..... اما بعد فشرف الانسان  
وفضيلته التى فاق جملة من اصناف الخلق بقلبه لا بجارحة من جوارحه  
البح \*

For a full description of the contents of the work see Berlin,  
No. 8328.

Written in Arabian Naskh, with occasional vowel-points. The  
headings are in thick Naskh. Foll. 1, 49 and 119 are in a later hand.  
Slightly worm-eaten.

Not dated ; probably 15th century.

### No. 2604.

fol. 327 ; lines 25 ; size 13 × 8 ; 8 × 4½.

ربيع الابرار

### RABÎ' AL-ABRÂR.

A vast collection of sayings and anecdotes, by Abu'l-Qâsim  
Maḥmūd bin 'Umar az-Zamakhsharî عمر الزمخشري  
(d. A.H. 538=A.D. 1143 ; see Lib. Cat., vol. xviii, part ii, No. 1339).

Beginning :—

الحمد لله الواحد العدل الحمد لله الذى استعتمد الى عبادة  
بموجبات المحامد مما اسبغ عليهم من البوادى العوائد النخ \*

The work is divided into three parts, to each of which a table of  
contents is prefixed.

For other copies see Br. Mus., pp. 334, 513 ; Gotha, No. 2133 ;  
Leyden, No. 470 ; Berlin, Nos. 8351-8 ; Paris, No. 3499 ; Cairo, vol.  
iv, p. 255 ; Nûr 'Uṣmâniyah, No. 3897 ; Yenî, No. 953 ; Ayâ Şûfiyah,  
Nos. 3984-5 ; Hamidiyah, No. 1126 ; and Râmpûr, p. 593.

For abridgments see Hâj. Khal., vol. iii, p. 344, and Brock.,  
vol. i, p. 292.

The work has been printed in Cairo, A.H. 1292.

Written in fair Naskh, within double red and blue ruled borders.

The headings are in red. Foll. 122<sup>b</sup>-124<sup>a</sup> and 228<sup>b</sup>-230<sup>a</sup> are blank.

Dated Saturday, the 15th Du'l-Qa'dah, A.H. 1080=A.D. 1669.

### No. 2605.

foll. 20; lines 17; size 8×6; 5 $\frac{3}{4}$ ×4.

The Same.

Another copy of the same work, beginning like the above.

The title-page reads thus:—

النصائح الصغار البوالغ الكبار انشأ الشيخ الامام الهمام  
ابو القاسم جار الله محمود بن عمر بن محمد الزمخشري قدس الله روحه  
و نوو بالرحمة ضربه \*

The MS. was transcribed at Kasmah (a town in Yemen) for An-Nâsir-lidinallâh Muhammad (A.H. 1126-1128=A.D. 1714-1716), Imâm of Şan'â.

Written in fair Arabian Naskh, with vowel-points.

Dated A.H. 1100=A.D. 1688.

A seal bearing the inscription *بر اعدای دین شد مظفر حسین*, dated A.H. 1277=A.D. 1859, is found at the end.

Two fly-leaves at the end contain a copy of a royal mandate by Al-Mu'ayyad-billâh (A.H. 1029-1054=A.D. 1620-1644), Imâm of Şan'â, appointing his brother Sharafaddîn al-Ḥusain his crown prince. It appears from a note at the end that this Sharafaddîn al-Ḥussain died within the life-time of Al-Mu'ayyad, A.H. 1050=A.D. 1640, and that he was succeeded by his younger brother, Al-Mutawakkil-'alallâh Ismâ'îl (A.H. 1054-1087=A.D. 1644-1676).

No. 2606.

foll. 155; lines 17; size  $9 \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 4$ .

المختار بانوار ربيع الابرار

AL-MUKHTÂR BIANWÂR RABÎ,  
AL-ABRÂR.

The first part of an abridgment of the preceding work, by Aḥmad bin 'Abdal'azîz bin Muḥammad bin 'Abdarrahîm bin al-Ḥasan, better known as Ibn al-'Ajamî ash-Shâfi'î العزیز بن الحسن الشهير بابن المعجمي الشافعي. He flourished, according to Ahlwardt, in the 8th century of the Hijrah.

Beginning:—

احمد الله على نعمه التي سرحت النواظر في رياض ربيعها النواضر  
..... و بعد فلما كانت النواظر تستجم بالتفعل في فنون الادب الخ \*

The author's name is not found in the MS., but in a note on the title-page of a copy noticed in Berlin, No. 8354. Hâj. Khal. (vol. iii, p. 345) makes mention of the present work, but without the author's name.

In the preface, after describing the *Kâmil* of Al-Mubarrad (d. A.H. 285=A.D. 998) and the *Rabî'al-Abrâr* of Az-Zamakhsharî as the best of their kinds, the author states that he wanted to keep both of them with him always, even on his travels. He states further that, as the latter work was too lengthy and tiresome for a traveller to take with him, he abridged it to the present concise form, when he was going to set out on a prolonged journey.

The colophon reads thus:—

تم الجزء الاول من كتاب انوار ربيع الابرار للزمخشري يتلوه باب  
الطاعة لله تعالى و رسوله صلى الله ..... كتبه العبد الفقير الى  
رحمة ربه محمد بن احمد بن عبد العزيز بن محمد بن عبد الرحيم بن  
العجمي الشافعي \*

Written in fair Arabian Naskh, with vowel points. Slightly worm-eaten and water-stained.

Not dated; probably 8th-century.

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 951=A.D. 1544.

### No. 2607.

foll. 190 ; lines 31 ; size  $12 \times 8\frac{1}{4}$  ;  $8 \times 5\frac{1}{2}$ .

نفحات ازهار ربيع الابرار

## NAFAḤĀTU AZHĀRI RABĪ' AL-ABRĀR.

An anonymous abridgment of Jārallāh az-Zamakhsharī's *Rabī' al-Abrār*.

Beginning :—

الحمد لله الذى خص بنفحات كرمه من شاء من سكان حرمه فغاز  
..... و بعد فانى لما كذت عاكفا بابواب المقام الشريف العالى  
المولوى النخ \*

The preface includes a dedication to Jalāladdīn Abu'l-Fawāris Shāh Shiyā' (A.H. 759-786=A.D. 1357-1384), the second ruler of the Muzaffarid dynasty of Fārs.

The work is divided into ninety-nine chapters. The first chapter is sub-divided into two sections, as follows :—

I. A short biographical notice of Jārallāh Maḥmūd bin 'Umar az-Zamakhsharī (d. A.H. 538=A.D. 1143), the author of the *Rabī' al-Abrār* (No. 2604 above).

II. Select verses of the same Jārallāh.

The headings of the remaining chapters are the same as in the *Rabī' al-Abrār*. A table of contents is prefixed to the work.

No other copy of the work is known.

Written in Arabian Naskh, with some marginal notes, extracted from the *Rawḍat al-Akhyār* of Muḥammad bin Qāsim (d. A.H. 940=A.D. 1533).

Dated A.H. 1096=A.D. 1685.

Scribe : عبد الله بن على بن داود .

Three fly-leaves at the beginning contain miscellaneous notes and extracts from other books.

The title-page contains notes by several former owners about their purchase of the MS.

## No. 2608.

foll. 130 ; lines 13 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $7 \times 4\frac{1}{2}$ .

سلوان المطاع فى عدوان الاتباع

SULWÂN AL-MUTÂ‘ FÎ ‘UDWÂN  
AL-ATBÂ‘.

A collection of apologues and historical anecdotes, by Ḥujjat-addîn Abû ‘Abdallâh Muḥammad bin Abî Muḥammad bin Muḥammad, better known as Ibn Zafar aṣ-Ṣaqalî بن عبد الله محمد بن محمد الشهير بابن ظفر الصقلی, a grammarian and philologist of Sicily. He was born in Sicily and brought up and educated at Mecca. After finishing his education he travelled to Egypt and thence to several other countries of North Africa. He stayed for a long time at Al-Mahdiyyah, where he took part as a warrior in defence of the country from Christian invaders of the neighbouring islands. Afterwards he visited his native island, Sicily, which he soon left for Aleppo, where he served as a professor in the Madrasah of Ibn Abî ‘Aṣrûn. On account of a communal riot between Shī‘ahs and Sunnīs, in which his collection of valuable books and other belongings were stolen by the rioters, he fled from Aleppo to Ḥamât, where he settled permanently. He spent the whole of his life in a struggle against poverty, and died at Ḥamât, A.H. 565 = A.D. 1169. See Ibn Khallikân (De Slane’s translation), vol. iii, p. 104 ; Yâqût, vol. vii, p. 102 ; Dustûr al-‘Ilâm, fol. 87<sup>a</sup> ; and Amari’s introduction to his Italian translation, “Solwan el Mota‘ Ossiano Conforti politici”, pp. 17-32.

Beginning :—

الحمد لله جاعل الصبر للنجاح ضميئنا والمحبوب فى المكروه كميئنا  
الذى ضرب دون اسرار الاقدار حجابا مستورا وقضى ان الخبر على  
الفطن حجرا محجورا [sic] النخ \*

It is stated in Ḥâj. Khal., vol. iii, p. 611, that the work, which is highly esteemed and has been translated into Persian and Turkish, was composed for one of the chiefs in Sicily, A.H. 554 = A.D. 1159.

The work is divided into five chapters, as follows :—

I. Fol. 9<sup>a</sup>. السلوانة الاولى وهى سلوانة التفويضII. Fol. 30<sup>a</sup>. السلوانة الثانية وهى سلوانة التأسى

- III. Fol. 54<sup>b</sup>. السلوانة الثالثة وهى سلوانة الصبر  
 IV. Fol. 85<sup>a</sup>. السلوانة الرابعة وهى سلوانة الرضى  
 V. Fol. 105<sup>b</sup>. السلوانة الخامسة فى الزهد

At the end the author makes mention of the following compositions which he had written prior to the present work :—

فوائد الوعى الموجز الى فرائد (2) ; ينبوع الحياة فى تفسير الذكر الحكيم (1)  
 خير البشر (4) ; المسهل و هو نفهى على مذهب الامام مالك (3) ; الوعى المعجز  
 القنقيب (7) ; المعتمد (6) ; معانة الجرى على معاقبة البرى (5) ; بخير البشر  
 انباء ابناء (9) ; التسخير فى اصول الدين (8) ; عمافى فى المقامات من الغريب  
 كشف (12) ; اوهام الغواص فى ايهام الخواص (11) ; السفر (10) ; النجباء  
 الخود (15) ; ارجوزة فى الفرائض (14) ; القواعد و البيان فى النحو (13) ; الكشف  
 and (18) ; رياضى الذكري (17) ; مالك الاذكار (16) ; الواقعة و العوذ الراقية  
 . النصائح .

For other copies see Br. Mus. pp. 663, 695 ; Br. Mus. Suppl., Nos. 1156, II, 1160 ; Pertoch, No. 2688 ; Paris, Nos. 3503-13 ; Leyden, Nos. 537-40 ; Cairo, vol. iv, pp. 263, 308 ; Waliaddin, No. 2602 ; Ayâ Sûfiyah, No. 4043 ; and Nûr 'Uṣmâniyah, Nos. 3944-6.

An Italian translation by Amari has been published in Florence, 1851. This Italian version has been translated into English and printed in two volumes, London, 1852. The Arabic text has been lithographed in Cairo, A.H. 1278, and printed in Tunis, A.H. 1279.

The colophon reads thus :—

وقع الفراغ من كتابته فى الليلة المباركة التى يسفر صباحها عن  
 يوم الخميس المبارك الموافق لمستهل رجب سنة اثنى و اربعين و ثمان  
 مائة على يد العبد الفقير الراجى عفوه القدير على بن خباب المرحوم  
 السيفى سودون بن عبد الله الابراهيمى غفر الله له و لوالديه و لمن دعا  
 لهما بالمغفرة \*

According to this the MS. was transcribed by 'Alî bin al-Khabbâb Sûdûn bin 'Abdallâh al-Ibrâhîmî. This 'Alî bin al-Khabbâb Sûdûn seems to be identical with Abu'l-Hasan 'Alî bin Sûdûn (d. A.H. 878 = A.D. 1473), the author of *Nuzhat an-Nufûs Wa Muḍḥik al-'Abûs* (No. 2549 above).

Written in elegant Arabian Naskh, with a sprinkling of vowel points.

Dated A.H. 842=A.D. 1438.

The title-page contains a short biographical notice of the author, extracted from the *Madīnat al-'Ulūm of Arnîqî*.

No. 2609.

foll. 265 ; lines 15 ; size  $8\frac{1}{2} \times 6\frac{1}{4}$  ;  $6 \times 4$ .

العدد المعدود

## AL-'ADAD AL-MA'DÛD.

A copious compilation of religious and moral precepts, traditions and edifying anecdotes, in two separate volumes.

By Abû Yahyâ Zakariyâ bin 'Abdallâh bin Zakariyâ al-Marâgî *أبو يحيى زكريا بن عبد الله بن زكريا المرأغى*, a scholar of the 6th century of the Hijrah. See Cairo, vol. iv, p. 281.

Vol. I.

' Beginning :—

\* الحمد لله الذى خلق الانسان فى صورة زائنة وهىئة راعنة النعم

The work is divided into five *Maqâlah* and a *Tatimmah*. The first, second and fifth *Maqâlah* are subdivided into ten *Bâb*, the third into twenty and the fourth into thirty. Each *Bâb* is again divided into ten sections. The *Tatimmah* is subdivided into twenty *Bâb*.

The following are the headings of the five *Maqâlah* :—

- |       |   |
|-------|---|
| (i)   | المقالة الاولى فى العبادات و فيها عشرة ابواب  |
| (ii)  | المقالة الثانية فى الولاة و فيها عشرة ابواب   |
| (iii) | المقالة الثالثة فى المهمات و فيها عشرون بابا  |
| (iv)  | المقالة الرابعة فى العادات و فيها ثلاثون بابا |
| (v)   | المقالة الخامسة فى الوفاة و فيها عشرة ابواب   |

The present volume ends with the seventh *Bâb* of *Maqâlah* iv.

The Colophon reads thus :—

نجز السفر الاول بعونه و كرمه من كتاب العدد المعدود فى  
المحاضرات للامام العلامة ابى [ يحيى ] زكريا المرأغى الشافعى رحمه الله

روحه و نور ضريحه ..... على يد انقر عبدة و احوجهم الى مغفرته  
 محمد المدعو صفى الدين بن محمد بن حسن بن على بن محمد بن  
 احمد الخليلي مولدا المخزومي نسبا \*

A copy of the work is noticed in Cairo, vol. iv, p. 281. See also Brock., vol. i, p. 352, and Hâj. Khal., vol. iv, p. 194.

For an abridgment of *Al-'Adad al-Ma'dûd* by Ad-Damîrî (*d.* A.H. 808=A.D. 1405) see Berlin, No. 8483, xxii.

Written in Arabian Naskh.

The correct order of the folios should be 1, 34-39, 2, 12-33, 3-11, 50, 40-49, 51-197, 207, 198-206, 208-265.

Not dated ; probably 16th century.

Scribe : صفى الدين بن محمد بن حسن بن على بن محمد بن احمد الخليلي .  
 المخزومي .

The title-page bears the seals and signatures of several former owners of the MS., of whom the following three are worthy of note :—

1. Zain al-'Âbidîn al-Bakrî as-Şiddîqî, the father of Muḥammad al-Bakrî as-Şiddîqî, a great Şûfî of Cairo, who died in A.H. 1087=A.D. 1676. See *Khulâsat al-Aşar*, vol. iii, pp. 465-8.

2. Muḥammad Abu's-Surûr as-Şiddîqî, a scholar of the 11th century of the Hijrah.

3. Qâsim, son of Qâḍî'l-Qudât Muḥammad ar-Rûmî (*d.* A.H. 1003=A.D. 1594 ; see *Khulâsat al-Aşar*, vol. iv, p. 144).

## No. 2610.

fol. 138 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the 8th *Bâb* of *Maqâlah* iv.

The present volume breaks off abruptly at the beginning of the seventh section of the first *Bâb* of *Maqâlah* v. The last words are as follows :—



المسبح قال النبي صلى الله عليه و سلم ما ينتظر احدكم من الدنيا  
إلا غنيا طاعيا او فقيرا منسيا او مريضا مفسدا او هروما مُقعدا او موتا  
مجهولا \*

The last nine *Bâb* of *Maqâlah* v and the *Tatimmah* are wanting.  
Written in Arabian Naskh.

Not dated ; probably 16th century.

The title-page contains the same seals and signatures of former owners of the MS. as are found on the title-page of the first volume.

### No. 2611.

fol. 223 ; lines 29-36 ; size 11 × 7 ; 8 × 4½.

نزهة الالباب الجامعة لغنون الآداب

## NUZHAT AL-ALBÂB AL-JÂMI'ATU LIFUNÛN AL-ÂDÂB.

A collection of anecdotes, tales and miscellaneous notices and extracts, being a recension of *Al-'Azîz al-Muḥallâ Bid-Dahab* of 'Azîzaddin Ibn al-Kumailî, an Egyptian scholar, who lived about A.H. 893=A.D. 1488. See the present work, fol. 141<sup>a</sup>.

Beginning :—

حمدا لمن زين محافل الخلفاء بمحاسن الادباء و انهض هممهم

لاكتساب المعالى فاكثبوا من حللها ديداجا مذهبا النح \*

We learn from the preface that the present recension of Ibn al-Kumailî's *Al-'Azîz al-Muḥallâ* was made by a certain Magribî scholar at the instance of Ismâ'il as-Ṣamîn (A.H. 1083-1139=A.D. 1672-1727), *Sharif* of Morocco.

The work is divided into forty chapters, as follows :—

- I. Fol. 3<sup>a</sup>. الباب الاول في اخبار بعض الانبياء عليهم السلام والامم السابقة \*
- II. Fol. 22<sup>b</sup>. الباب الثانى فى اخبار موارق الجن وغيرهم  
ببعثة النبى صلى الله عليه و سلم وفى  
ذكر شى من معجزاته \*

- III. Fol. 30<sup>a</sup>. الباب الثالث فى مناقب بعض سادات الامة  
واميانهم وكراماتهم \*
- IV. Fol. 34<sup>b</sup>. الباب الرابع فى اخبار بعض الملوك العظام  
وذكر حوادث ايامهم \*
- V. Fol. 53<sup>b</sup>. الباب الخامس فى الجهاد وما يتعلق به
- VI. Fol. 60<sup>b</sup>. الباب السادس فى الشجاعة و اخبار بعض  
الشجعان \*
- VII. Fol. 63<sup>a</sup>. الباب السابع فى الجود وخبر اهله الكرام  
وذكر اصدقائهم ممن اشتهر من اللثام \*
- VIII. Fol. 70<sup>a</sup>. الباب الثامن فى الحلم وما فى معناه من  
مكارم الاخلاق \*
- IX. Fol. 78<sup>a</sup>. الباب التاسع فى الذكاء والفطنة وصدق  
الفراسة \*
- X. Fol. 81<sup>a</sup>. الباب العاشر فى الدهاء والمكر والحيل  
المأثورة عن ذوى السياسة \*
- XI. Fol. 84<sup>b</sup>. الباب الحادى عشر فى المرائى وتعبيرها  
وغريب تأويلها وتفسيرها \*
- XII. Fol. 86<sup>a</sup>. الباب الثانى عشر فى الاجوبة المستملعة  
و المراجعات المستظرفة الطاهرة من  
بعض الاذكياء \*
- XIII. Fol. 93<sup>a</sup>. الباب الثالث عشر فى مسائل من الطرف  
و المعاينة \*
- XIV. Fol. 94<sup>a</sup>. الباب الرابع عشر فى بديع الاستعطاف ومليح  
الاستعداد والاستلطاف \*
- XV. Fol. 96<sup>b</sup>. الباب الخامس عشر فى المباينة والمداعبة  
وما فى معنى ذلك \*
- XVI. Fol. 100<sup>a</sup>. الباب السادس عشر فى العشق والمحبة  
و اخبار بعض الموليين و اشعارهم  
المستعذبة \*

- XVII. Fol. 111<sup>b</sup>. الباب السابع عشر فى خبر العسان من  
الجوارى والفتيان \*
- XVIII. Fol. 115<sup>a</sup>. الباب الثامن عشر فيما يستطرف من خبر  
النساء ويستملح \*
- XIX. Fol. 124<sup>b</sup>. الباب التاسع عشر فى المنادمة و الغناء  
واخبار المغنيين \*
- XX. Fol. 128<sup>a</sup>. الباب العشرون فى الهزل والمجون
- XXI. Fol. 130<sup>b</sup>. الباب الحادى والعشرون فى خبر بعض  
المجانين وما فى معنائهم من البله  
والمغفلين \*
- XXII. Fol. 132<sup>b</sup>. الباب الثانى والعشرون فى الفصاحة  
و البلاغة فى الكلام و بعض ما للبلغاء  
فى ذلك الطراز من نثر و نظم \*
- XXIII. Fol. 137<sup>a</sup>. الباب الثالث والعشرون فى اخبار الشعراء  
و ذكر ما ملح من اشعارهم \*
- XXIV. Fol. 145<sup>a</sup>. الباب الرابع والعشرون فى المدح والهجاء
- XXV. Fol. 147<sup>b</sup>. الباب الخامس والعشرون فى الهفوات  
و الزلات اللسانية فى الشعر وغيره \*
- XXVI. Fol. 149<sup>a</sup>. الباب السادس والعشرون فى اخبار  
المتكبرين والعجائبة وسوء عاقبتهم  
الخاصة \*
- XXVII. Fol. 151<sup>b</sup>. الباب السابع والعشرون فى تغلبات الدهر  
باهله و نثر عقد نظامهم وحله \*
- XXVIII. Fol. 158<sup>b</sup>. الباب الثامن والعشرون فى غرائب الاتفاق  
الرائعة فى الآفاق \*
- XXIX. Fol. 160<sup>b</sup>. الباب التاسع والعشرون فى اشياء عجيبة  
و نوادر غريبة \*

- XXX. Fol. 168<sup>b</sup>. الباب الثلاثون فى ذكر صنائع فائقة ومصانع  
رائقة \*
- XXXI. Fol. 171<sup>a</sup>. الباب الحادى والثلاثون فى الاذكار والادعية  
المجربة نفعا وعواقب فعل الخير  
و المعروف \*
- XXXII. Fol. 177<sup>a</sup>. الباب الثانى والثلاثون فى الرقى والخواص
- XXXIII. Fol. 180<sup>a</sup>. الباب الثالث والثلاثون فى السحر والكهانة
- XXXIV. Fol. 181<sup>b</sup>. الباب الرابع والثلاثون فى الزجر والقيافة  
و التنجيم والغال والطيرة وما فى  
معنى ذلك \*
- XXXV. Fol. 185<sup>b</sup>. الباب الخامس والثلاثون فى الوعظ والوصايا  
و الحكم و اخبار الحكماء من سائر الامم \*
- XXXVI. Fol. 210<sup>b</sup>. الباب السادس والثلاثون فى الزهد عن  
الدنيا و الثقة بما عند الله \*
- XXXVII. Fol. 212<sup>b</sup>. الباب السابع والثلاثون فى حسن الظن بالله  
و سعة رحمته و اغاثته من اضطراره و تفريج  
كربته \*
- XXXVIII. Fol. 215<sup>a</sup>. الباب الثامن والثلاثون فى خبر من رزق  
الثبات عند تحقق الموت و القوات \*
- XXXIX. Fol. 216<sup>b</sup>. الباب التاسع والثلاثون فى الرثاء و التعزية
- XL. Fol. 218<sup>b</sup>. الباب الاربعون جامع لمسائل من العلم  
و السير و التاريخ و اخبار بعض العلماء  
و فضل العلم \*

For other copies see Cairo, vol. iv, p. 337.

Written in Maġribī Naskh, with the headings in red. Foll. 129<sup>b</sup>  
and 130<sup>a</sup> are blank.

Not dated ; probably 18th century.

## No. 2612.

fol. 481 ; lines 22 ; size  $12 \times 7$  ;  $8 \times 3\frac{1}{2}$ .

الكشكول

## AL-KASH KÛL.

A complete copy of *Al-Kash Kûl* (the Beggar's cup), a copious collection of historical notices, edifying anecdotes, moral maxims and elegant compositions in prose and verse.

By Bahâ'addîn Muḥammad bin Ḥusain bin 'Abdaṣṣamad al-Ḥârîṣî al-'Âmulî العاملى العارثى الصمد الحسين بن عبد الصمد محمد بن علي سيدنا محمد و آله اجمعين (d. A.H. 1030=A.D. 1621 ; see Lib. Cat., vol. xviii, part ii, No. 1396).

Beginning :—

الحمد لله الواحد المعين و صلى الله على سيدنا محمد و آله اجمعين  
و بعد فانى لما فرغت من تأليف كتابى المسمى بالمختلة الذي حوى  
من كل شى احسنه و احالة النخ \*

In the preface the author makes mention of a previous work of the same nature entitled *Al-Mikhlat*, which he had written in his early youth.

For other copies see Wien, No. 421 ; Bodl., vol. ii, Nos. 304-5 ; India office, Nos. 834-40 ; Nûr 'Uṣmāniyah, No. 4149 ; Ayâ Şûfiyah, No. 4205 ; Ḥamidiyah, No. 1178 ; Râmpûr, pp. 611-2 ; and Âṣafiyaḥ, p. 1517. See also *Kashf al-Ḥujub*, fol. 125<sup>a</sup>.

The work has been frequently printed. For printed editions see Brock., vol. ii, p. 415.

Written in fair Naskh, within double red ruled borders.

Dated A.H. 1114=A.D. 1702.

## No. 2613.

fol. 303 ; lines 12 ; size  $12 \times 5$  ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

The first two parts of the same work, beginning as the above.

The colophon reads thus :

قد فرغ من تسويد هذا المجلد الثانى [ من ] الكشكول في يوم  
تسعة عشر من شهر ربيع الآخر سنة ثمانية و ستين و مائتين بعد الالف من  
الهجرة النبوية \*

Written in bold Persian Nasta'liq, within double red and blue ruled borders.

Dated A.H. 1268=A.D. 1851.

The title-page bears the signature of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City.

### No. 2614.

fol. 112 ; lines 19 ; size  $13 \times 8\frac{1}{2}$  ;  $8\frac{1}{2} \times 5$ .

The Same.

The third part of the same work.

Beginning :—

قال سيد البشر و الشفيع المشفع في المعشر صلوات الله عليه و آله  
و سلم الدنيا دار بلاء النعم \*

The colophon reads thus :—

هذا آخر ما وجد من المجلد الثالث من الكشكول و يتلوه المجلد  
الرابع ان شاء الله تعالى \*

Written in Nasta'liq.

Dated A.H. 1267=A.D. 1850.

Scribe : محمد جعفر .

The title-page contains the seal and signature of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna city.

### No. 2615.

fol. 170 ; lines 9 ; size  $10 \times 6$  ;  $8 \times 3\frac{1}{2}$ .

منتخب الكشكول

## MUNTAKHAB AL-KASHKÛL.

An anonymous abridgment of the preceding work, with the following title :—

منتخب كشكول شيخ بهاء الدين عليه الرحمة \*

Beginning :—

قال في كذاب حيوانه الحيوان نقلا عن ابن الاثير في كامل التاريخ في  
حوادث سنة ٢٢٢ قال له كان لنا جبار له بنت اسمها صفية فلما صار عمرها  
خمسة عشر سنة نبت لها ذكر و خرج لها لحية الخ \*

In the present abridgment numerous tales, anecdotes and historical notices, included in the original work, are omitted, while frequent Quotations from the poems of Persian poets seem to be the abbreviator's own additions. The latest Persian poet quoted is 'Urfi Shîrâzî, who died in A.H. 999=A.D. 1590.

No other copy of the work is known.

Written in fair Indian Nasta'liq.

Dated Monday, the 17th Sha'bân, A.H. 1180=A.D. 1766.

Scribe : غلام علي بن عبد الكريم القرشي الحيدري .

The present copy contains the following three appendices :—

1. "Milk and Sugar", a Persian versified tract containing moral and religious precepts, by Bahâ'addîn al-Âmulî (d. A.H. 1030=A.D. 1621), the author of *Al-Kashkûl* (No. 2612 above).

Beginning —

ای مرکز دائره امکان \* وی زبدۀ عالم کون و مکان

2. A Persian metrical tract, by a certain Muḥammad Rafî' bin Muḥammad Mû'min al-Jilânî, composed in imitation of the preceding tract.

Beginning :—

یا من سملک الفلک الالعی \* ودنا فتعالی فاستعلی

3. An elegy on Imâm Ḥusain, the martyr of Karbalâ.

Beginning :—

آوار نوحه میرسد از شش جهت بگوش  
ظاهر نمیشود جهت فاله و خروش

The author's name Furûḡ is written in a later hand in the heading as well as in the following line of the text :—

کلک فروغ را بود این آخرین نفس \* دردا که کار با نفس آخرین فتاد

The name again occurs in the following line at the end :—

در تفنگنای گور که زندان پر بلا است  
دست فروغ و دامن سلطان کربلا است

This *Furûğ* seems to be identical with *Mirzâ Muḥammad ‘Alī* surnamed *Furûğ*, a poet of *Iṣfahân*, who traced his descent from the *Ṣafawid* rulers of Persia. In the acquisition of learning he left *Iṣfahân* for *Baṣrah*, and thence he came to India to meet his father *Mirzâ Muḥammad Riḍâ*, who held a high post in the court of *Nawwâb Ṣafdar Jang* (A.H. 1152–1167 = A.D. 1739–1754), ruler of *Audh*. He died at *Benaras*. The exact date of his death is not known. For further particulars of his life see *Taḍkirah-i-Muṣḥafī*, fol. 50<sup>b</sup>, and *Nishtar-i-‘Ishq*, vol. ii, fol. 268<sup>b</sup>.

### No. 2616.

fol. 32 ; lines not uniform ; size  $16\frac{1}{2} \times 12$  ;  $13\frac{1}{2} \times 10\frac{1}{2}$ .

الموقع

### AL-MURAQQA‘.

A book of specimens of fine penmanship, containing elegant pieces in prose and verse by various authors.

The first piece is a letter from the Caliph *Hârûnarrashîd* (A.H. 170–193 = A.D. 786–809) to his vizier *Faḍl bin Yahyâ al-Barmakî* (d. A.H. 193 = A.D. 809), beginning :—

كتب الرشيد رحمة الله عليه الى الفضل بن يحيى اطال الله يا  
اخي مدتك و ادام نعمتك و الله ما منعني من اتيانك الا التطير من  
عيادتك فاعذر اخاك النعم \*

This fine and valuable MS. is from the pen of ‘*Abdallâh*, son of *Kifâyat Khân*, a calligrapher of the court of *Aurangzîb* (A.H. 1069–1118 = A.D. 1659–1706). After the death of his father, A.H. 1095 = A.D. 1684, he succeeded him as the court calligrapher, and soon became a favourite of the Emperor, who honoured him with the title of *Dirâyat Khân*. He was well-skilled in writing *Naskh*, *Ta‘liq*, *Raiḥân* and *Ṣulṣ*, in which branches of calligraphy he surpassed all his contemporaries. It was he who introduced the system (of written characters) called *Nasta‘liq ‘Amîz Shikastah*, which is still followed ; but none has ever reached or pretended to reach his pitch of excellence. See *Taḍkirah-i-Salâṭîn Chuḡtâ*, fol. 94<sup>b</sup>, and *Taḍkirah-i-Khushnawîsân*, p. 105.



Written on thick cardboard in different kinds of handwriting, Naskh, Ṭuḡrah, Ṣulṣ and Raiḥân, within illuminated borders. The interlinear spaces are filled with floral designs in gold and colour.

The dates given at the end of some pieces range from A.H. 1086=A.D. 1675 to A.H. 1092=A.D. 1681.

### No. 2617.

fol. 185 ; lines 20 ; size  $10 \times 6\frac{1}{2}$  ;  $8 \times 4\frac{1}{2}$ .

زهر الربيع

### ZAHR AR-RABÎ‘.

A collection of pithy sayings, tales and anecdotes, by As-Sayyid Ni‘matallâh bin ‘Abdallâh bin Muḥammad bin Ḥusain al-Mûsawî ash-Shustarî al Jazâ‘irî الموسوى بن محمد بن حسين الموسوى الشوسترى الجزائرى, a shî‘ah scholar of considerable repute. He died, according to Kashf al-Ḥujub, fol. 82<sup>a</sup>, in A.H. 1130=A.D. 1718.

Complete in two separate volumes.

#### Vol. I.

Beginning :—

سبحانك يا من جعلت عنوان صحيفة الامكان دالا على وحدانيتك  
..... و بعد فيقول المذنب الجانى قليل البضاعة و كثير الاضاعة

نعمة الله الحسينى الموسوى الجزائرى وفقه الله لمراضيه النخ \*

In the preface the author makes mention of three compositions which he had written prior to the present work, viz. (1) Kitâb al-Anwâr ; (2) Maqâmât an Najât ; and (3) Musakkin ash-Shujûn.

The present volume comprises tales, humorous anecdotes, witty sayings and miscellaneous notices and extracts.

The work was completed, as stated by the author at the end, in Iṣfahân, A.H. 1109=A.D. 1697.

No other copy of the work is known.

Written in Indian Nasta‘liq, with the headings in red.

Dated Saturday, the 9th Rabî‘ I, A.H. 1265=A.D. 1848.

## No. 2618.

foll. 69 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning :—

الحمد لله الذي احيا الارض بزهر الربيع و جعله برهانا على صناعه

البديع \*

The present volume contains chiefly traditions, moral and religious precepts and edifying anecdotes.

Written in Indian Nasta'liq, with the headings in red.

Dated Thursday, the 28th Rabi' I, A.H. 1265=A.D. 1848.

## No. 2619.

foll. 446 ; lines 15 ; size 10×6 ; 8×4.

البياض

## AL-BAYÂD.

A vast compilation of extracts relating to various branches of Muslim science, principally history, theology, metaphysics, Arabic grammar, philology and law ; by Gulâm Muḥiyaddīn as-Ṣiddīqī al-Alwarī الشيخ الصديقي الالوري, an Indian scholar, who flourished in the earlier part of the 12th century of the Hijrah.

The work begins with an extract from the history of As-Samhūdī (*d.* A.H. 911=A.D. 1505) relating to the occurrence of volcanic heat at Hījâz, A.H. 654=A.D. 1256, which was pretold by the Prophet. The heading reads thus :—

فائدة شريفة من تاريخ السموودي الكبير في ظهور نار الحجاز الذي

اخبر بها رسول الله صلى الله عليه وسلم \*

The writers most frequently quoted are Sa'daddīn Mas'ūd bin 'Umar at-Taftâzânī (*d.* A.H. 791=A.D. 1389), Muḥammad bin As'ad ad-Dawwânī (*d.* A.H. 907=A.D. 1501), 'Abdalḥakīm as-Siyâlkûtī (*d.* A.H. 1067=A.D. 1657), Qâḍī Shihâbaddīn ad-Dawlatâbâdī (*d.* A.H.

849=A.D. 1445), and Shaiikh 'Abdalḥaqq ad-Dihlawî (*d.* A.H. 1052=A.D. 1642). There are also frequent quotations from Persian works. The latest Persian authority quoted is Amîr Nûrallâh al-Ahrârî, the author of a commentary on the *Maṣnawî* of Mawlânâ Jalâladdîn ar-Rûmî (*d.* A.H. 672=A.D. 1273). This Al-Ahrârî was still alive when the work was compiled (see fol. 169<sup>b</sup>).

The contents may be summarised as follows :—

Extracts from the history of As-Samhûdî, foll. 1<sup>a</sup>–10<sup>b</sup>.

Elegant pieces in prose and poetry, foll. 11<sup>a</sup>–20<sup>a</sup>.

Biographical notices of poets and other writers, extracted from Ibn Khallikân's *Wafeyât al-A'yân*, foll. 20<sup>b</sup>–28<sup>b</sup>.

Miscellaneous notes and extracts relating to Arabic grammar and philology, foll. 29<sup>a</sup>–44<sup>b</sup>.

Extracts relating to metaphysics, foll. 45<sup>a</sup>–68<sup>b</sup>.

Extracts relating to theology, foll. 69<sup>a</sup>–178<sup>a</sup>.

Extracts relating to law, foll. 179<sup>a</sup>–446<sup>b</sup>.

The work was completed, as stated by the author at the end, on Sunday, the 16th Jumâdâ II, A.H. 1114=A.D. 1702.

No other copy of the work is known.

Written in Shikastah, with the headings in red. Fol. 178<sup>b</sup> is blank.

Slightly worm-eaten and water-stained.

Dated A.H. 1114=A.D. 1702.

The title-page contains a note by the author's grandson, Amînaddîn Aḥmad, stating that the MS., which is in the author's own hand, came into his possession as an inheritance from his grandfather. The note runs thus :—

هذا كتاب كل سطر منه فصل الخطاب ..... و هو بياض جدي  
 الشيخ غلام محيي الدين بخط يده الشريف تغمده الله تعالى بحبوة  
 جنانه ملكته بالارث الصحيح و انا ابن ابنة امين الدين احمد بن  
 سيف الدين بن غلام محيي الدين الصديقي الالوزي بارك الله فيه و في  
 اخلافه كما من و انعم علي اسلافه \*

Below the note is a seal of the same Amînaddîn Aḥmad, dated A.H. 1156=A.D. 1743.

## No. 2620.

foll. 272 ; lines 21 ; size 8×6 ; 6×4.

الخط المستقيم في الطريق المستقيم

AL-KHAṬṬ AL-MUSTAQÎM FI'T-ṬARIQ  
AL-MUSTAQÎM.

A collection of tales, anecdotes and miscellaneous notices and extracts, by Muḥammad bin Muḥammad Mustaqîm محمد بن محمد مستقيم.

According to a note on a fly-leaf at the beginning, the author belonged to a Turkish family residing in Constantinople, where he served as a teacher in the Madrasah founded by Sayyid Ḥasan Pâshâ. He died on the last day of Muḥarram, A.H. 1164=A.D. 1750.

Beginning :—

قال ابن مسعود في كتاب الخصائص سأل عبد الله بن سلام  
رسول الله صلى الله عليه وسلم عن لواء الحمد ما صفته فقال طوله مسيرة  
الف سنة وستمائة الخ \*

There is no systematic arrangement in the work. The author appears to have written down his extracts from any book he was reading at the time. The writers frequently quoted are Mullâ 'Alî Qârî (d. A.H. 1014=A.D. 1605), Al-Munâwî (d. A.H. 1031=A.D. 1621), the author of *Sharḥ al-Jâmi'aṣ-Ṣaḡîr*, Ibn al-Arabî (d. A.H. 638=A.D. 1240), Ibn Hajar al-'Asqalânî (d. A.H. 852=A.D. 1448), Imâm al-Ġizâlî (d. A.H. 505=A.D. 1111), At-Taftâzânî (d. A.H. 791=A.D. 1389), As-Suyûtî (d. A.H. 911=A.D. 1505), Al-Baidâwî (d. A.H. 685=A.D. 1286), Az-Zamakhsharî (d. A.H. 538=A.D. 1144), 'Umar Ibn al-Wardî (d. A.H. 749=A.D. 1348), the author of *Kharîdat al-'Ajâ'ib*, Tâsh-kuprîzâdah (d. A.H. 968=A.D. 1560), and Al-Qastallânî (d. A.H. 923=A.D. 1517).

No other copy of the work is known.

The title-page contains a note by the author's son, Sa'daddîn Sulaimân bin Muḥammad, better known as Mustaqîmzâdah, stating that the MS. came into his possession as an inheritance from his father. It appears from a note on the margin of fol. 260<sup>b</sup> that this Mustaqîmzâdah was alive up to A.H. 1183=A.D. 1769, when he wrote a commentary on the Diwân of 'Alî.

Written in Nasta'liq, with some marginal notes.  
Not dated; probably 18th century.

No. 2621.

fol. 12; lines not uniform; size  $11\frac{1}{4} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5$ .

الموقع

AL-MURAQQA'.

A book of specimens of fine penmanship, containing Arabic and Persian pieces in prose and verse by various authors.

The first piece is a prayer, beginning:—

يا من فى البر و البحر سبيله يا من فى الافاق آياته يا من فى الآيات  
برهانه النعم \*

The MS. contains specimens of the writings of the following seven calligraphers:—

1. 'Ismatallāh, the son of the brother of Muḥammad 'Ārif Yâqût Raqam Khân. For some account of his life, see Lib. Cat., vol. xviii, part i, No. 1183.

2. Muḥammad Khālil Marwârid Raqam.

3. Muḥammad Ja'far Kifâyat Khân, a calligrapher of some repute and skill. He was a favourite of Shâhjahân (A.H. 1037–1068=A.D. 1628–1658), under whom he served as Chief Accountant of the Dîwân. He was honoured by Shâhjahân with the title of Kifâyat Khân. He died at Delhi on the 2nd Ramaḍân, A.H. 1095=A.D. 1684. See Taḍkirah-i-Salâṭin Chuḡtâ, fol. 94<sup>b</sup>, and Taḍkirah-i-Khushnawîsân, p. 105.

4. Bahâdur 'Alî.

5. Sayyid Zayyâd 'Alî Wâsiṭî, a calligrapher of the 13th century of the Hijrah.

6. Muḥammad Kâzim 'Alî, who lived in the earlier part of the 13th century of the Hijrah.

7. Muḥammad Mahdî.

Written in Şulş, Naskh and Shikastah.

The dates given at the end of some pieces range from A.H. 1140=A.D. 1727 to A.H. 1222=A.D. 1807.

## No. 2622.

fol. 12 ; lines not uniform ; size  $11\frac{1}{2} \times 7\frac{1}{2}$  ;  $7\frac{3}{4} \times 11$ .

الموقع

## AL-MURAQQA'.

A book of specimens of fine penmanship, containing Arabic and Persian pieces in prose and verse by various authors.

The first piece is a mystical poem, beginning :—

إذا المضطر قال إلا ترانى \* نظرت إليه فاطلبنى تجدنى

The MS. contains specimens of the writings of about a dozen calligraphers ; but only six of them mention their names. They are as follows :—

1. 'Abdallâh Dirâyat Khân, for some account of whom see No. 2616 above.

2. Muḥammad 'Alî. He seems to be identical with Ḥâfiẓ Muḥammad 'Alî, a tutor of the prince Jawânbaḳht, son of Jalâladdîn Shâh 'Âlam II (A.H. 1173-1202=A.D. 1759-1788). See Taḍkirah-i-Khushnawisân, p. 67.

3. Muḥammad Ḥasan, a calligrapher of the 13th century of the Hijrah.

4. Mîrzâ Muḥammad 'Alî, son of Mîrzâ Khairallâh, a calligrapher of some repute and skill. He flourished in the time of Jalâladdîn Shâh 'Âlam II, and served as a copyist under Amîr al-Umarâ' 'Imâdalmulk Ġâziaddîn Khân. Ġulam Muḥammad Râqim (d. A.H. 1229=A.D. 1814), the author of Taḍkirah-i-Khushnawisân, says that he personally met Mîrzâ Muḥammad 'Alî at Lucknow in the time of Nawwâb Âsafaddawlah of Audh (A.H. 1188-1212=A.D. 1775-1797) and that he died while he was present there. See Taḍkirah-i-Khushnawisân, p. 65.

5. Abu'l-Ma'âlî, a calligrapher of the 11th century of the Hijrah. He was alive up to A.H. 1094=A.D. 1683, in which year he wrote the specimen of his writing contained in the present MS. See fol. 4<sup>b</sup>.

6. Şafdar, i.e., Sayyid Şafdar Nawwâb of Patna City, a former owner of the MS., who presented it to the library on the 8th August, 1906.

Written on pasteboard in different hands, Şulṣ, Naskh, Nasta'liq and Shikastah.

The dates given at the end of some pieces range from A.H. 1094=A.D. 1683 to A.H. 1250=A.D. 1834.

### No. 2623.

fol. 269 ; lines not uniform ; size  $14\frac{1}{2} \times 10\frac{1}{4}$  ;  $8\frac{1}{2} \times 4$ .

### المجموعة في العلوم النوعية

## AL-MAJMÛ'AH FI'L-'ULÛM AN- NAW'IYYAH.

A collection of tales, anecdotes and miscellaneous notices and extracts, in twelve volumes.

The author's name cannot be discovered. He appears, however, to have lived in Turkey about the middle of the 13th century of the Hijrah.

The latest writers quoted are such as lived in Constantinople about the middle of the 12th century of the Hijrah, as Sâc̣haqlizâdah, the author of *Tartīb al-'Ulûm*, Muḥammad bin Muṣṭafâ Qarahbâgî (d. A.H. 1146=A.D. 1734), and Muṣṭafâ bin 'Abdarrahmân al-Izmîrî (d. A.H. 1155=A.D. 1742).

### Vol. I.

Beginning :—

أخذ علينا العهد العام من رسول الله صلى الله عليه وسلم ان لا ينسب  
الدهر الذي نحن فيه يعنى الزمان و اما سبه بالمعنى الآخر فهو كفر  
صريح الخ \*

There is no sign of a general systematic arrangement, although a few rubrics are found here and there, such as باب العشق ومن اتلى باب السماء والكواكب وذكر ; fol. 10<sup>a</sup> , به وقال فيه الشعر ومن مات منهم كمدا باب فى مناقب اهل ; fol. 26<sup>a</sup> , العرش والكرسى واللوح والقلم وما يتصل بذلك ; fol. 65<sup>a</sup> , اصطلاحات الصوفية ; fol. 62<sup>b</sup> , البيت صلوات الله وسلامه عليهم اجمعين ; fol. 76<sup>a</sup> , باب العحسن والملاحه ; fol. 75<sup>a</sup> , باب العوائد الشتى المتعلقة بالاحتضار ; fol. 101<sup>a</sup> , مما ورد من حكم امير المؤمنين ويعسوب الموحدين على بن ابي طالب ; fol. 110<sup>a</sup> , and باب العجن واخبارهم وما يتعلق باحكامهم وآثارهم علم غريب ; fol. 168<sup>a</sup> . The authorities most frequently quoted are Al-Mâwardî (d. A.H. 450=A.D. 1058), Ad-Damîrî (d. A.H. 808=A.D. 1405), As-Suyûtî (d. A.H. 911=A.D. 1505), Al-Qasṭallânî (d. A.H. 923=A.D. 1517), 'Alî al-Qârî (d. A.H. 1014=A.D. 1605), Al-Munâwî

(*d.* A.H. 1031=A.D. 1621), Ḥājji Khalifah Mustafâ Chalpi (*d.* A.H. 1068=A.D. 1658), the author of *Kashf az-Zunûn*, Abu'l-Baqâ'al-Kaffawî (*d.* A.H. 1094=A.D. 1683), and Muḥammad Şâdiq 'Alî as-Sâqizî (*d.* A.H. 1099=A.D. 1687). There are also frequent quotations from Turkish and Persian works, including the *Natâ'ij-i-Funûn* of Yahyâ bin Pîr 'Alî Naw'î (*d.* A.H. 1007=A.D. 1598), the *Humâyûn Nâmah* of 'Alî Chalpî (*d.* A.H. 950=A.D. 1543), and the *Gulistân* of Sa'dî (*d.* A.H. 690=A.D. 1291).

No other copy of the work is known.

Written in fair Arabian Naskh, with numerous large gaps.

Not dated ; probably 19th century.

### No. 2624.

fol. 340 ; lines not uniform ; size  $10 \times 7$  ;  $8 \times 6$ .

The Same.

Vol. II.

Beginning :—

غزوة بنى قينقاع بتثليث النون و الضم اشهر بطن من يهود المدينة  
لهم شجاعة و صبر و كانت يوم السبت نصف شوال على راس عشرين شهرا  
من الهجرة النخ \*

Written in fair Arabian Naskh, with numerous large gaps.

Not dated ; probably 19th century.

### No. 2625.

fol. 306 ; lines not uniform ; size  $9 \times 6$  ;  $7\frac{1}{4} \times 5\frac{1}{4}$ .

The Same.

Vol. III.

Beginning :—

يقول الله عز و جل سيعلم اهل الجمع الى الجمع الاكبر و هو يوم  
القيامة النخ \*

Written in fair Arabian Naskh, with numerous large gaps.

Not dated ; probably 19th century.



## No. 2626.

foll. 98 ; lines not uniform ; size  $7\frac{1}{2} \times 5\frac{3}{4}$  ;  $6\frac{1}{2} \times 5\frac{1}{2}$ .

The Same.

Vol. IV.

Beginning —

اعلموا و انتم في اونة البقاء و الصحف مذكورة و التوبة مبسوبة  
و المدبر يدعي و المسعى يرجى قبل ان يخمد العمل و ينقطع المهمل  
و تنقضي المدة و يسد باب التوبة الخ \*

Written in fair Arabian Naskh, with numerous large gaps.  
Not dated ; probably 19th century.

## No. 2627.

foll. 58 ; lines not uniform ; size  $17\frac{1}{4} \times 12$  ;  $16\frac{3}{4} \times 10\frac{1}{2}$ .

The Same.

Vol. V.

Beginning :—

حكى انه كان معاوية و عذدة عمرو بن العاص و جماعة من الاشراف  
و قال معاوية من اكرم الناس ابا و اما وجدا و جدة و عما و عمة و خالا  
و خالة فقال النعم بن عجلان المزني بعد ما اخذ بيد الحسين بن علي  
رضي الله عنه هذا ابوه علي رضي الله عنه و امه فاطمة رضي الله عنها  
الخ \*

Written in fair Arabian Naskh, with numerous large gaps.  
Not dated ; probably 19th century.

**No. 2628.**

fol. 164 ; lines not uniform ; size  $12\frac{1}{4} \times 9\frac{1}{2}$  ;  $11 \times 6\frac{1}{2}$ .

The Same.

Vol. VI.

Beginning :—

كان عبد الله بن عمر رضى الله تعالى عنهما صلبا مهيبا فاعتزل و سكن  
البادية و كان ملازما للمقابر و معه كتاب و كان يقول ما شئى اوعظ من قبر و لا  
انيس من كتاب و لا اسلم من الوحدة النخ \*

Written in fair Arabian Naskh, with numerous large gaps.  
Not dated ; probably 19th century.

**No. 2629.**

fol. 67 ; lines not uniform ; size  $10\frac{3}{4} \times 8$  ;  $9\frac{1}{2} \times 6\frac{3}{4}$ .

The Same.

Vol. VII.

Beginning :—

قليل لك خير من كثير لغيرك - قليل تدرم خير من كثير ملوم النخ \*

The first folio is upside down.

Written in fair Arabian Naskh, with numerous large gaps.  
Not dated ; probably 19th century.

**No. 2630.**

fol. 70 ; lines not uniform ; size  $13 \times 10$  ;  $10\frac{1}{4} \times 9\frac{1}{2}$ .

The Same.

Vol. VIII.

Beginning :—

كان عدي بن حاتم يفت الخبز للفمل و يقول انهن جارات و لهن  
عليذا حق الجوار النخ \*

Written in fair Arabian Naskh, with numerous large gaps.  
Not dated ; probably 19th century.

---

### No. 2631.

foll. 102 ; lines not uniform ; size  $14\frac{1}{4} \times 10$  ;  $13\frac{1}{4} \times 7\frac{1}{2}$ .

The Same.

Vol. IX.

Beginning :—

تنبيهات - الاول قد تجاذب المعنى و الاعراب الشئ الواحد بان  
يوجد في الكلام ان المعني يدعو الى امر و الاعراب يمنع منه و المتمسك  
به صحة المعنى و يأول لحصة الاعراب و ذلك كقوله تعالى انه علي رجعه  
لقادر يوم تبلى السرائر فالظرف الذي هو يوم يقتضي المعني انه يتعلق  
بالمصدر و هو رجع اى انه على رجعه في ذلك اليوم لقادر لكن الاعراب  
يمنع منه لعدم جواز الفصل بين الفعل و معموله الخ \*

Written in fair Arabian Naskh, with numerous large gaps.  
Not dated ; probably 19th century.

---

### No. 2632.

foll. 20 ; lines not uniform ; size  $11\frac{1}{4} \times 8$  ;  $9\frac{1}{4} \times 7$ .

The Same.

Vol. X.

Beginning :—

تممة - كظهور جبريل في صورة دحية الكلبي و بصورة اخرى كما نقل  
عمر رضي الله عنه من حديث السؤال عن الايمان و السلام و الاحسان  
و كذلك باقي الائمة السماوية و العنصرية و الجن ايضا الخ \*

Written in fair Arabian Naskh, with numerous large gaps.  
Not dated ; probably 19th century.

---

**No. 2633.**

fol. 58 ; lines not uniform ; size  $14\frac{1}{2} \times 10$  ;  $12\frac{3}{4} \times 8\frac{3}{4}$ .

The Same.

Vol. XI.

Beginning :—

لما امر الله تعالى عباده بان لا تعبدوا الا اياه و قارن احسان الوالدين  
به و نهى الولدان ان يقول لهما ابّ فضلا عن ان يضربهما و ان ينهرهما  
و امر بان يقول لهما قولا كريما \*

The first folio is upside down.

Written in fair Arabian Naskh, with numerous large gaps.

Not dated ; probably 19th century.

**No. 2634.**

fol. 36 ; lines not uniform ; size  $19 \times 14$  ;  $18\frac{1}{2} \times 12\frac{1}{2}$ .

The Same.

Vol. XII.

Beginning :—

و هذا النور المشار اليه بقوله صلى الله عليه وسلم اذا نزل النور في  
القلب انفسح و افشرح قيل يا رسول الله هل لذلك من علامة قال نعم  
التجافي عن دار الغرور و الانابة الى دار الخلود و الاستعداد للموت قبل  
نزوله النجم \*

Written in fair Arabian Naskh, with numerous large gaps.

Not dated ; probably 19th century.

## TABLES AND TALES.

No. 2635.

foll. 85 ; lines 15 ; size  $6\frac{1}{2} \times 3\frac{1}{2}$  ;  $5 \times 2\frac{3}{4}$ .

الصادق والباغم

## AŞ ŞÂDIḤ WA'L-BÂĠIM.

A collection of fables in verse, written in imitation of *Kalilah Wa Dimnah*, by Ash-Sharîf Nizâmaddin Abû Ya'la Muḥammad bin Muḥammad bin Şâlih bin Ḥamzah bin Muḥammad, better known as Ibn al-Habbâriyah al-'Abbâsî al-Hâshimî ابو يعلى الشريف نظام الدين محمد بن محمد بن صالح بن حمزة بن عيسى بن محمد الشهير بابن الهبارية العباسى الهاشمى, a poet of great talent and repute. He was a favourite of Nizâmulmulk Abû 'Alî al-Ḥasan (d. A.H. 485=A.D. 1092), the vizier of Sultân Alp Arsalân (A.H. 455-465=A.D. 1063-1072) and of his son Malik Shâh (A.H. 465-485=A.D. 1072-1092). He composed, besides the present work, a large number of poems, including a versified version of *Kalilah Wa Dimnah* entitled *Natâ'ij al-Fiṭnah*. He died at Kirmân, according to Ibn Khallikân (De Slane's translation, vol. iii, p. 153), A.H. 504=A.D. 1110, or, according to Mir'ât al-Janân, fol. 293<sup>b</sup> ; Dustûr al-I'lâm, fol. 150<sup>b</sup> ; and Hâj. Khal., vol. iv, p. 87, A.H. 509=A.D. 1115. See also As-Sam'ânî, fol. 378<sup>b</sup>, where it is stated that his death took place in A.H. 490=A.D. 1097.

Beginning :—

الحمد لله الذي حيانى \* بالصغرين القلب واللسان

The work, which contains two thousand verses in the rajz metre, occupied the author ten years. It is dedicated to Saifaddawlah Abu'l-Ḥasan Şadaqah bin Mansûr bin Dubais al-Asadî, the Nazyadid Chief of Ḥillah (A.H. 479-501=A.D. 1086-1107), whose name occurs in the following lines :—

بكر الغدى رب الايادى و المنى

شمس العلى صدر الهدى ابنى الحسن

الاسدى المزيدي صدقة

و من اذا كذب مدح صدقة

For other copies see Berlin, Nos. 7230-1; Gotha, Nos. 2244-5; Bodl., vol. i, No. 1260, vol. ii, No. 230; Wien, No. 465; Leyden, No. 647; Paris, Nos. 3495-8; Escur., No. 474; Br. Mus. Suppl., No. 1131, ii; and Cairo, vol. iv, p. 278.

The work has been printed in Bairût, 1886, and in Cairo, A.H. 1292. Some extracts, together with a German translation, have been given by Hammer, *Jahrbücher*, Band xc, pp. 67-123, and *Literaturgeschichte*, Band vi, pp. 832-845.

The MS. was transcribed at the instance of a certain Hajjî Muḥammad 'Ainaddîn.

Written in fair Naskḥ, within double red and blue ruled borders. Not dated; probably 18th century.

Scribe: محمد ابوتراب.

At the end is a short biographical account of the author.

The title-page contains the seal and signature of a certain Muḥaffar Ḥusain bin Masîhaddawlah, dated the 1st December, 1869.

## No. 2636.

foll. 61; lines 13; size  $12 \times 7\frac{3}{4}$ ;  $8\frac{3}{4} \times 5\frac{1}{2}$ .

كتاب الاسد والغواص

## KITÂB AL-ASAD WA'L-ĠAWWÂŞ.

The story of a lion, the king of beasts and of his vizier, the jackal, called Al-Ġawwâş.

The author's name is not known. It is stated in the colophon that the MS. was transcribed from a copy, dated A.H. 530 = A.D. 1135. Hence the author must have lived before that date.

Beginning:—

الحمد لله الذى تعجز اللسان عن وصفه كما تعجز العقول عن

كذبه الخ \*

In the prologue, after discoursing on the utility of apologues, and setting forth various moral precepts and practical maxims, the author says that his object in the present work is to give his readers moral lessons from the lips of a lion and his vizier Al-Ġawwâş.

The work is divided into eleven chapters, as follows :—

- I. Fol. 3<sup>a</sup>. الباب الاول في صفه الملك العازم
- II. Fol. 4<sup>a</sup>. الباب الثاني فيما يجب على الرعية من نصيحة الملك \*
- III. Fol. 8<sup>a</sup>. الباب الثالث فيما يحتاج اليه اولوا الفضل من المداراة لاصحاب الملك \*
- IV. Fol. 11<sup>b</sup>. الباب الرابع في مضرة التبرع بالنصائح
- V. Fol. 13<sup>b</sup>. الباب الخامس في انتقام الملك بذى الراى
- VI. Fol. 16<sup>a</sup>. الباب السادس في منفعة العلم و الاخبار للملوك
- VII. Fol. 19<sup>a</sup>. الباب السابع في حيل اصحاب الملوك بعضهم على بعض \*
- VIII. Fol. 33<sup>a</sup>. الباب الثامن في حاجة الملك الى بعض المقاربة و اللطف فى ايراد النصيحة \*
- IX. Fol. 53<sup>a</sup>. الباب التاسع في استدلال العفو على المجازاة
- X. Fol. 55<sup>b</sup>. الباب العاشر في مضرة سوء العادة بالنفس و انطباعه فيها \*
- XI. Fol. 56<sup>b</sup>. الباب الحادي عشر في اقسام السياسة

The colophon reads thus :—

تم الكتاب ..... فى عام احد و ثلثين و مائة و الف بعد  
الهجرة و رأيت فى الام المنسوخ منها هذه النسخة ما لفظه فى ذكر  
التاريخ و كان تمامها فى شهر صفر المظفر بالخبر سنة خمسماية و ثلاثين  
فصم لها الى تاريخ هذه ست مائة سنة و سنة واحدة فسبحان مكر  
الدهور \*

No other copy of the work is known.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 1131 = A.D. 1718.

A fly-leaf at the end contains a poem in praise of the Prophet,  
by Ḥusain bin Muḥammad bin 'Alī al-Maswarī.

Beginning :—

الى المصلا و سلع و النقا ميلا \* و الطرف منه اكحلة ان دنا ميلا

**No. 2637.**

fol. 449 ; lines 25 ; size  $9\frac{1}{2} \times 7$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

الف ليلة و ليلة

**ALF LAILAH WA LAILAH.**

The Arabian Nights, complete in four separate volumes.

Vol. I.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين سيدنا  
و مولانا محمد صلى الله عليه وسلم صلاة و سلاما دائمين متلازمين الى  
يوم الدين و بعد فان سير الاولين صارت عبرة للآخرين لكي يرب الانسان  
العبر التي حصلت لغيره فيعتبر النعم \*

The present volume ends with the 217th night.

For other copies see Br. Mus. Suppl., Nos. 1161-4 ; India Office, Nos. 842-3 ; Pertsch, No. 2632 ; Paris, No. 3595 ; and Cairo, vol. iv, p. 114.

For printed editions see Brock., vol. ii, pp. 58-62, and Iktifâ'al-Qunû', p. 291.

Written in Arabian Naskh.

Dated Saturday, the 13th Rabi' I, A.H. 1245 = A.D. 1829.

**No. 2638.**

fol. 370 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the 218th night and ending with the 536th night, viz., the conclusion of the story of Jâsib Karimaddîn, son of Daniel.



Written in Arabian Naskh.

Dated A.H. 1245 = A.D. 1829.

### No. 2639.

fol. 332 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, containing nights 537-771.

Written in Arabian Naskh.

Dated A.H. 1245 = A.D. 1829.

Scribe : علي سلطان بن علي سلطان بن محمد سلطان .

### No. 2640.

fol. 368 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, comprising nights 772-1001.

Written in Arabian Naskh.

Dated A.H. 1245 = A.D. 1829.

Scribe : علي مطر الغرياني .

### No. 2641.

fol. 132 ; lines 17 ; size  $10 \times 6\frac{1}{2}$  ;  $7 \times 2\frac{1}{2}$ .

(Two separate works bound together.)

I. fol. 1<sup>a</sup>-127<sup>b</sup>.

مظهر البركات

## MUẒHIR AL-BARAKÂT.

A collection of stories and moral anecdotes in verse, written in imitation of Ibn al-Habbâriyah's *Aṣ-Ṣādīḥ wa'l-Bâqim* (No. 2635 above), by Mīr Ġulām 'Alī al-Husainī al-Wāsiṭī al-Bilgarâmī,

poetically called *Âzâd* البلكرامى الواسطى الحسينى المتخلص مير غلام على الحسينى الواسطى البلكرامى المتخلص (d. A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى ..... اما بعد  
فيقول العبد الملتجى الى جناب ربه السامى آزاد الحسينى الواسطى  
البلكرامى ان المزدوجة من اقسام الموزونات حق للفارسى فانها فيه  
طبيعة تانى عفوانا تكلف النخ \*

The work is divided into seven *Daftar*, each having a separate beginning and date of composition. The seven *Daftar* are as follows:—

*Daftar* I, composed in A.H. 1193=A.D. 1779.

Beginning:—

احمد الله واهب النعم \* موقع العاشقين فى الضرم

The principal stories contained in this *Daftar* relate to the following persons: Abû 'Uṣmân al-Jîzî, fol. 2<sup>a</sup>; the author himself, fol. 5<sup>b</sup>; a beggar of Samarqand, fol. 7<sup>a</sup>; a Bedouin, fol. 8<sup>a</sup>; As-Sayyid Mubârak Bilgarâmî, fol. 9<sup>a</sup>; *Shaikh* Naṣîraddîn of Delhi, fol. 10<sup>b</sup>; Amîr *Khusraw* of Delhi, fol. 11<sup>b</sup>; *Shaikh* Burhânaddîn of Dawlatâbâd, fol. 12<sup>a</sup>; a Sayyid, a learned man and a eunuch, fol. 12<sup>b</sup>; Qais Majnûn, fol. 13<sup>b</sup>; Al-Mu'taṣim, the 'Abbâsîd Caliph, fol. 14<sup>b</sup>; the author, fol. 15<sup>a</sup>; a certain beggar, fol. 17<sup>b</sup>.

*Daftar* II, composed in A.H. 1194=A.D. 1780.

Beginning:—

ربنا انت خالق البشر \* جاعل الذوق احسن الدرر

The principal persons or subjects dealt with in this *Daftar* are as follows: Short edifying anecdotes, fol. 19<sup>b</sup>; *Shaikh* 'Abdalqâdir al-Jilânî, fol. 24<sup>a</sup>; Amîr *Khusraw* of Delhi, fol. 24<sup>b</sup>; Mîr Bâqir Dâmâd of Astarâbad, fol. 25<sup>a</sup>; merchant's son, fol. 25<sup>b</sup>; a lover, fol. 28<sup>a</sup>; a duck and a fish, fol. 29<sup>a</sup>; a clever thief, fol. 29<sup>b</sup>; a king's favourite, fol. 30<sup>b</sup>; a printer, fol. 31<sup>a</sup>; a glutton, fol. 31<sup>b</sup>; a traveller, fol. 32<sup>b</sup>; a wise ruler, fol. 33<sup>a</sup>; Aṣ-Ṣâhib Ibn 'Abbâd, fol. 34<sup>a</sup>; a king's courtier, fol. 34<sup>b</sup>; an interpreter of dreams, fol. 35<sup>b</sup>; a king's companion, fol. 36<sup>a</sup>.

*Daftar* III, composed in A.H. 1195=A.D. 1781.

Beginning:—

احمد الله هادى السبل \* جاعل الوحى حجة الرسل

The principal persons or subjects included in this *Daftar* are : As-Sayyed Mubârak al-Bilgarâmî, fol. 37<sup>b</sup>; As-Sayyid ‘Abdal-Wâhid al-Bilgarâmî, fol. 39<sup>a</sup>; Abu’l ‘Abbâs bin ‘Atâ’, fol. 39<sup>b</sup>; Ḥusain bin Maṣṣûr, fol. 40<sup>b</sup>; Abu’l Ḥasan an-Nûrî, fol. 41<sup>b</sup>; ‘Abû ‘Abdallâh bin al-Jallâ’, fol. 42<sup>a</sup>; Abû ‘Abdallâh al-Qalânîsî, fol. 42<sup>b</sup>; Râbi‘ah Baṣṣariyah, fol. 44<sup>a</sup>; Khân ‘Âlam of Deccan, fol. 44<sup>b</sup>; a lover and his beloved, fol. 47<sup>b</sup>; a physician, fol. 49<sup>a</sup>; Shâh Raḥmatallâh Bilgarâmî, fol. 50<sup>a</sup>; Al-Maṣṣûr, the ‘Abbâsid Caliph, fol. 50<sup>b</sup>; a pseudo-prophet, fol. 51<sup>a</sup>; Shaikh Yaḥyâ al-‘Abbâsî, fol. 51<sup>b</sup>; Yazîd bin al-Muḥallab, fol. 52<sup>b</sup>; Shâh Ismâ‘îl, fol. 53<sup>a</sup>; Jahângîr, the emperor of Delhi, fol. 53<sup>b</sup>; Nawwâb Âsafjâh, the ruler of Deccan, fol. 54<sup>a</sup>; a pleasant jest, fol. 54<sup>b</sup>.

*Daftar* IV, composed in A.H. 1195=A.D. 1781.

Beginning :—

انت يا رب خالق النعم \* ملهم الورق صفة النعم

The principal persons and subjects dealt with in this *Daftar* are : Imâm Zain al-‘Âbidîn, fol. 56<sup>a</sup>; Imâm ‘Alî al-Hâdî and Al-Mutawakkil, the ‘Abbâsid Caliph, fol. 57<sup>a</sup>; Khuraimah Du’sh Shahâdatain, fol. 58<sup>a</sup>; Shaikh Gulâm Naqshband of Lucknow, fol. 59<sup>a</sup>; Shâh Raḥmatallâh Bilgarâmî, fol. 59<sup>b</sup>; Mîr Kâzîm of Sukkar, fol. 60<sup>b</sup>; Sultân Muḥammad Qâ‘ân, fol. 63<sup>a</sup>; Hârûn ar-Rashîd and Zubaidah, fol. 68<sup>a</sup>; a marriage in Baġdâd, fol. 68<sup>b</sup>; Al-Ḥarîrî, the author of *Al-Muqâmât*, fol. 69<sup>a</sup>; a king’s favourite, fol. 69<sup>b</sup>; tyrant ruler, fol. 71<sup>a</sup>; a woman, fol. 72<sup>a</sup>.

*Daftar* V, composed in A.H. 1196=A.D. 1782.

Beginning :—

تاج راس الخطاب حمد الله \* نور وجه الكتاب حمد الله

The principal persons and subjects dealt with in this *Daftar* are Imâm Shâfi‘î, fol. 74<sup>a</sup>; ‘Îsâ, the Mûtim al-Ashbâl, fol. 75<sup>b</sup>; Abû ‘Abdallâh al-Ḥusain, fol. 76<sup>b</sup>; Shaikh Nizâmaddîn Dihlawî, fol. 77<sup>a</sup>; Shaikh Sûfi Bilgarâmî, fol. 78<sup>b</sup>; a servant of Mawlânâ Muḥammad Kâlpawî, fol. 79<sup>b</sup>; a cock-sparrow and a hen-sparrow, fol. 80<sup>b</sup>; gold and silver, fol. 81<sup>b</sup>; a Shaikh, fol. 82<sup>a</sup>; an insolvent lover, fol. 83<sup>b</sup>; a demon, fol. 84<sup>a</sup>; Ḥasan aṣ-Ṣabbâḥ, fol. 85<sup>a</sup>; Mullâ Sa‘îd al-Ashraf al-Mâzandarânî, fol. 86<sup>b</sup>; Yaḥyâ Barmakî, fol. 87<sup>b</sup>; Ja‘far bin Yaḥyâ Barmakî, fol. 88<sup>a</sup>; Nawwâb Nâsir Jang, the ruler of the Deccan, fol. 88<sup>b</sup>; gluttons, fol. 89<sup>a</sup>; a certain ruler of Sind, fol. 89<sup>b</sup>; the author himself, fol. 90<sup>b</sup>.

*Daftar* VI, composed in A.H. 1196=A.D. 1782.

Beginning :—

انا ابتنى عليك يا الله \* انا ارنو اليك يا ربه

The principal persons and subjects included in this *Daftar* are *Shaikh* Aḥmad al-Gizālī, fol. 92<sup>b</sup>; *Shaikh* Aḥmad al-Ma'shūq, fol. 93<sup>a</sup>; *Shaikh* Faridaddīn Ganj *Shakar*, fol. 93<sup>b</sup>; *Shaikh* Nizāmaddīn Dihlawī, fol. 94<sup>b</sup>; Sarmad, fol. 95<sup>b</sup>; As-Sayyid Nūrallāh al-Bilgarāmī, fol. 96<sup>b</sup>; Plato, the philosopher, fol. 97<sup>a</sup>; the sun and the moon, fol. 97<sup>b</sup>; Sulṭān Ġāzān Khān, fol. 98<sup>b</sup>; Aurangzib, the emperor of Delhi, fol. 100<sup>a</sup>; the daughter of Ad-Dāhir, a nobleman of Sind, fol. 100<sup>b</sup>; Dābīshalam, the ruler of Gujarāt, fol. 102<sup>b</sup>; Sulṭān Maḥmūd Ġaznawī, fol. 103<sup>a</sup>; Akbar the Great, fol. 104<sup>a</sup>; a certain nobleman, fol. 104<sup>a</sup>; Abū Dulāmah, a favourite of Al-Manṣūr, fol. 104<sup>b</sup>; two physicians, fol. 105<sup>a</sup>; the author, fol. 106<sup>b</sup>.

*Daftar VII*, composed in A.H. 1196=A.D. 1782.

Beginning :—

ربنا انت منطق الفصحاء \* مودع السحر مقول الوراق

The principal persons and subjects dealt with in this *Daftar* are Imām 'Alī al-Hādī, fol. 110<sup>a</sup>; Imām Abū Ḥanīfah, fol. 111<sup>a</sup>; four friends, fol. 111<sup>b</sup>; As-Sayyid Mubārak Bilgarāmī, fol. 112<sup>b</sup>; the author's grandfather, Mīr 'Abdaljalīl Bilgaramī, fol. 113<sup>a</sup>; the author's brother, Sayyid Ġulām Ḥasan, fol. 113<sup>b</sup>; Mawlānā 'Abdallāh bin Mawlanā 'Abdalḥakīm as-Siyālkūtī, fol. 114<sup>a</sup>; a physician, fol. 116<sup>a</sup>; two gluttons, fol. 117<sup>a</sup>; a Bedouin, fol. 117<sup>b</sup>; a rich man, fol. 118<sup>a</sup>; a certain ingenious man, fol. 118<sup>b</sup>; a guest, fol. 119<sup>a</sup>; Sulṭān Alp Arsalān Saljūqī, fol. 119<sup>b</sup>; Ḥasan aṣ-Ṣabbāḥ, fol. 120<sup>b</sup>; Aṣ-Ṣāhib bin 'Abbād, fol. 121<sup>b</sup>; Quṭbalmulk, the Wazīr of Muḥammad Shāh, the emperor of Delhi, fol. 122<sup>b</sup>; a certain Qāḍī of Aḥmadābād (Gujarat), fol. 123<sup>a</sup>; Hippocrates, the philosopher, fol. 123<sup>b</sup>; the author, fol. 124<sup>a</sup>; a short autobiography of the author, fol. 125<sup>b</sup>.

The date of composition, A.H. 1196=A.D. 1782, is obtained from the following line at the end :—

حسن اتمامه من المذاق \* سنته الختم ختمة الاحسان

II. Foll. 128<sup>a</sup>–132<sup>b</sup>. *Mir'ât Al-Jamāl*.

A poem on the ideal features of a lovely mistress, by the same author.

Beginning :—

لى ظبية من ابرق الجنان \* من مثلها فى عالم الامكان

The poem contains altogether 105 verses. The last line reads thus:—

صلى الله على النبي وآله \* ما غفت الاطيار بالالحان

Written in fair Indian Nasta'liq, with the headings in red.

Dated the 14th Du'l-Qa'dah, A.H. 1260=A.D. 1844.

### No. 2642.

fol. 75 ; lines 15 ; size  $8\frac{1}{4} \times 6$  ;  $5\frac{3}{4} \times 3\frac{1}{4}$ .

العسجد المسبوك

## AL-'ASJAD AL-MASBÛK.

A treatise containing the love adventures of Saif al-Mulûk and Badi'at al-Jamâl, by Awḥadaddîn Aḥmad al-Bilgarâmî اوحده الدين احمد البلكرامي.

The full title of the work, as given in the preface, is as follows:—

\* العسجد المسبوك فى قصة بديعة الجمال و سيف الملوك

Beginning:—

ما سبجت ساجعة البيان ولا ترنمت حمامة البراعة على افنان

البنان باحسن من حمد من ابرز من كرائم الافواه ازهارا النخ \*

In the preface the author calls Aḥmad bin Muḥammad al-Yamaṇî al-Anṣârî ash-Sharwânî, his Shaikh and teacher. This Ash-Sharwânî, a scholar of great talent and author of a large number of works, served as a teacher of Arabic literature in the college of Fort William. He died at Poona, A.H. 1256=A.D. 1840. See *Subḥ-i-Gulshan*, p. 180, and *Sham'-i-Anjuman*, p. 182.

No other copy of the work is known.

According to a note at the end the MS. was transcribed from the author's autograph copy.

Written in Indian Nasta'liq, with the headings in red.

Dated A.H. 1246=A.D. 1830.















